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I my should the children of kings
Mourning all their days
Great comfort to record and could bring
Some tokens of Thy grace
Dost Thou not dwell in all the saints
And in the heirs of heaven
Then will Thou banish my complaints
And shew my sins forgiven
Assure my conscience of her pardon
Join all the glorious names
Of wisdom love and power
That ever mortals knew
That angels ever bore

Charles Utterback
Charles Utterback
Charles Utterback

1 Thus saith the wisdom of the Lord
Blessed is the man that heareth my wor
Resp daily watch before my Gates
And wait at the Post of my doors
2 The soul that seeks me shall obtain
Immortal wealth and heavenly Gain
Immortal life is his reward
Life and the favour of the Lord
3 But the wide wretch that flies from me
Doth his own soul an Forgery
Loves that vagrant & my Gate Rebel
Seeks death and loves the road to Hell

Written Ulster Co. Jus hand and
September 11th 1780 Pen

Jacob Utter his book

CONFESSION

Jac

OF

FAITH,

PUT FORTH BY THE

ELDERS AND BRETHREN

OF MANY

CONGREGATIONS

OF

CHRISTIANS,

(Baptized upon Profeſſion of their Faith)

IN LONDON AND THE COUNTRY.

Adopted by the BAPTIST ASSOCIATION met at PHILADELPHIA, Sept. 25, 1742.

THE SEVENTH EDITION.

To which are added,

Two Articles *viz.* Of Impoſition of Hands, and Singing of Pſalms in public Worſhip.

ALSO,

A ſhort Treatiſe of Church Diſcipline.

With the Heart Man believeth unto Righteouſneſs, and with the Mouth Confeſſion is made unto Salvation, Rom, 10. 20.
Search the Scriptures, John 5. 39.

Philadelphia Free

PHILADELPHIA:

PRINTED BY JOHN DUNLAP, AT THE NEWEST PRINTING-OFFICE, IN MARKET-STREET.
M, DCC, LXXIII.

WE the Miniſters and Meſſengers of, and concerned for, upwards of one Hundred baptized Congregations in *England* and *Wales* (denying *Arminianiſm*) being met together in *London* from the third of the ſeventh Month, to the eleventh of the ſame 1689. to conſider of ſome things that might be for the Glory of God, and the good of theſe Congregations; have thought meet (for the Satisfaction of all other Chriſtians that differ from us in the Point of Baptiſm) to recommend to their peruſal the Confeſſion of our Faith; Printed for, and ſold by *John Marſhall*, at the *Bible* in *Grace-Church Street*. Which Confeſſion we own, as containing the Doctrine of our Faith and Practice; and do deſire that the Members of our Churches reſpectively do furniſh themſelves therewith.

37 name

Hanſerd Knollys.
William Kiffin.
John Harris.
William Collins.
Hercules Collins.
Robert Steed.
Leonard Harriſon.
George Barret.
Iſaac Lamb.
Richard Adams.
Benj. Keach.
Andrew Gifford.
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Tho. Winnel.
James Hitt.
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William Facey.
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John Carter.
James Web.
Richard Sutton.
Robert Knight.
Edward Price.
William Phips.
William Hankins.
Samuel Ewer.
Edward Man.
Charles Archer.

In the Name and Behalf of the whole Aſſembly.

To the JUDICIOUS and IMPARTIAL

READER.

COURTEOUS READER,

IT is now many Years since divers of us (with other sober Christians then living, and walking in the way of the Lord, that we profess) did conceive ourselves to be under a necessity of Publishing a *Confession* of our *Faith*, for the information and satisfaction of those, that did not thoroughly understand what our Principles were, or had entertained Prejudices against our Profession, by reason of the strange representation of them, by some Men of Note, who had taken very wrong Measures, and accordingly led others into Misapprehensions of us, and them: And this was first put forth about the Year 1643. in the Name of Seven Congregations then gathered in *London*; since which time, divers Impressions thereof have been dispersed abroad, and our end proposed, in good measure answered, inasmuch as many (and some of those Men eminent both for Piety and Learning) were thereby satisfied, that we were no way guilty of those Heterodoxies and fundamental Errors, which had too frequently been charged upon us without ground, or occasion given on our Part. And forasmuch, as that Confession is not now commonly to be had, and also that many others have since embraced the same Truth which is owned therein, it was judged necessary by us to join together

in giving a Teſtimony to the World, of our firm adhering to thoſe wholſome Principles, by the Publication of this which is now in your Hand.

And foraſmuch as our method and manner of expreſſing our Sentiments, in this, doth vary from the former (although the ſubſtance of this Matter is the ſame) we ſhall freely impart to you the Reaſon and Occaſion thereof. One thing that greatly prevailed with us to undertake this Work was (not only to give a full account of ourſelves to thoſe Chriſtians that differ from us about the Subject of Baptiſm, but alſo) the Profit that might from thence ariſe, unto thoſe that have any account of our Labours, in their Inſtruction and Eſtabliſhment in the great Truths of the Goſpel; in the clear underſtanding, and ſteady belief of which our comfortable walking with God, and fruitfulneſs before him, in all our ways, is moſt nearly concerned; and therefore we did conclude it neceſſary to expreſs ourſelves the more fully and diſtinctly; and alſo to fix on ſuch a Method as might be moſt comprehenſive of thoſe things we deſigned to explain our ſenſe and belief of; and finding no defect in this regard, in that fixed on by the Aſſembly, and after them, by thoſe of the Congregational way, we did readily conclude it beſt to retain the ſame *Order* in our preſent Confeſſion; and alſo when we obſerved, that thoſe laſt mentioned, did in their Confeſſions (for Reaſons which ſeemed of weight both to themſelves and others) chuſe not only to expreſs their Mind in Words concurrent with the former in Senſe, concerning all thoſe Articles wherein they were agreed, but alſo for the moſt part, without any variation of the Terms we did in like manner conclude it beſt to follow their Example, in making uſe of the very ſame Words with them both, in theſe Articles (which are very many) wherein our Faith and Doctrine is the ſame with theirs, and this we did, the more abundantly, to manifeſt our conſent with both, in all the fundamental Articles of the Chriſtian Religion, as alſo with many others, whoſe Orthodox Confeſſions have been Publiſhed to the World, on the behalf of the *Proteſtants* in divers Nations and Cities:

And

And also to convince all, that we have no itch to clog *Religion* with new Words, but do readily acquiesce in that form of sound Words, which hath been in consent with the *Holy Scriptures*, used by others before us; hereby declaring before *God*, *Angels*, and *Men*, our hearty agreement with them, in that wholesome *Protestant Doctrine*, which with so clear evidence of Scriptures they have asserted: Some things indeed, are in some places added, some Terms omitted, and some few changed; but these Alterations are of that Nature, as that we need not doubt, any charge or suspicion of unsoundness in in the Faith, from any of our Bretheren upon the account of them.

In those things wherein we differ from others, we have expresst ourselves with all candor and plainness, that none might entertain jealousy of ought secretly lodged in our Breasts, that we would not the World should be acquainted with; yet we hope we have also observed those Rules of modesty and humility, as will render our freedom in this respect inoffensive, even to those whose Sentiments are different from ours.

We have also taken care to affix Texts of Scripture at the bottom, for the confirmation of each Article in our *Confession*; in which *Work* we have studiously endeavoured to select such as are most clear and pertinent, for the proof of what is asserted by us: And our earnest desire is, that all into whose Hands this may come, would follow that (never enough commanded) Example of the noble *Bereans*, who searched the *Scriptures* daily that they might find out whether the things preached to them were so or not.

There is one thing more which we sincerely profess, and earnestly desire credence in, *viz.* That Contention is most remote from our design in all that we have done in this matter: And we hope, the Liberty of an ingenuous unfolding our Principles, and opening our Hearts unto our Brethren, with the Scripture-grounds on which our Faith and Practice will by none of them be either denied to us, or taken ill from us. Our whole design is accomplished if we may obtain that Justice, as

to be measured in our Principles and Practice, and the judgment of both by others, according to what we have *now* Published; which the *Lord (whose Eyes are as a flame of Fire) knoweth* to be the *Doctrine*, which with our Hearts we most firmly believe, and sincerely endeavour to conform our Lives to. And oh that other Contentions being laid asleep, the only *Care* and *Contention* of all, upon *whom* the Name of our *blessed Redeemer* is called, might for the future be, to walk humbly with their God, in the Exercise of all *Love* and *Meekness* towards each other to perfect Holiness in the fear of the *Lord*, each one endeavouring to have his Conversation such as becometh the *Gospel*; and also suitable to his place and capacity, vigorously to promote in others the Practice of true Religion, and undefiled in the sight of *God* our *Father*. And that in this back-sliding Day, we might not spend our Breath in fruitless complaints of the Evils of others, but may every one begin at home, to reform in the first place our own Hearts and Ways, and then to quicken all, that we may have Influence upon, to the same *Work*; that if the Will of God were so, none might deceive themselves by resting in, and trusting to a form of Godliness, without the *Power* of it, and inward experience of the efficacy of those Truths that are professed by them.

And verily there is one spring and cause of the decay of Religion in our Day, which we cannot but touch upon, and earnestly urge a redress of, and that is the neglect of the Worship of God in Families, by those to whom the charge and conduct of them is committed. May not the gross Ignorance and Instability of many, with the Profaneness of others, be justly charged upon their Parents and Masters who have not trained them up in the *Way* wherein they ought to walk when they were young? But have neglected those frequent and solemn Commands which the Lord hath laid upon them so to catechize and instruct them, that their tender Years might be seasoned with the *Knowledge* of the Truth of God, as revealed in the Scriptures; and also by their own omission of Prayer, and other Duties of Religion

of

of their Families, together with the ill example of their loose Conversation, have inured them first to a neglect, and then contempt of all Piety and Religion; we know this will not excuse the *Blindness* and *Wickedness* of any; but certainly it *will* fall heavy upon those that have been thus the occasion thereof; they indeed die in their Sins, but will not their Blood be required of those under whose Care they were, who yet permitted them to go on without *Warning*, yea, led them into the Paths of Destruction? and will not the diligence of Christians, *with* respect to the discharge of these Duties, in Ages past, rise up in judgment against, and condemn many of those who would be esteemed such now.

We shall conclude with our earnest Prayer, That the God *of all Grace, will pour out those measures of his holy Spirit upon us, that the* Profession *of Truth may be accompanied with the sound Belief, and diligent practice of it by us, that his name may in all things be glorified, through Jesus Christ our Lord.* Amen.

Jacob Ulterbach his Book
in the year of our Lord
1792

A CONFESSION OF FAITH.

CHAP. I.

Of the HOLY SCRIPTURES.

THE Holy Scripture is the only sufficient, certain, and infallible (*a*) Rule of all Saving Knowledge, Faith, and Obedience; altho' the (*b*) light of Nature, and the works of Creation and Providence do so far manifest the Goodness, Wisdom, and Power of God, as to leave Men unexcusable; yet are they not sufficient to give that Knowledge of God and his Will, which is necessary unto Salvation. (*c*) Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare That his Will unto his Church; and afterward for the better preserving and propagating of the Truth, and for the more sure Establishment, and Comfort of the Church against the corruption of the Flesh, and the malice of

(*a*) 2 Tim. 3. 15, 16, 17. Isa. 8. 20. Luke 16. 29, 31. Eph. 2. 20. (*b*) Rom. 1. 19, 20, 21, &c. ch. 2. 14, 15. Psalm 19. 1, 2, 3. (*c*) Heb. 1. 1.

of Satan, and of the World, to commit the same wholly unto (*d*) Writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his Will unto his People being now ceased.

2. Under the Name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Of the New Testament.

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first second and third Epistles of John, the Epistle of Jude, the Revelation. All which are given by the (*e*) Inspiration of God, to be the Rule of Faith and Life.

3. The Books commonly called *Apocrypha*, not being of (*f*) Divine Inspiration, are no part of the Canon

(*d*) Prov. 22. 19, 20, 21. Rom. 15. 4. 2 Pet. 1. 19, 20. (*e*) 2 Tim. 3. 16. (*f*) Luke 24. 27, 44. Rom. 3. 2.

Canon (or Rule) of the Scripture, and therefore are of no Authority to the Church of God, nor to be any otherwise approved, or made use of than other Human Writings.

4. The Authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any Man, or Church, but wholly upon (*g*) God, (who is Truth itself) the Author thereof; therefore it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the Church of God, to an high and reverent Esteem of the Holy Scriptures; and the heavenliness of the Matter, the efficacy of the Doctrine, and the majesty of the Stile, the consent of all the Parts, the scope of the Whole, (which is to give all Glory to God) the full discovery it makes of the only Way of Man's Salvation, and many other incomparable Excellencies, and intire Perfections thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our (*h*) full persuasion, and assurance of the infallible Truth, and Divine Authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our Hearts.

6. The whole Counsel of God concerning all things (*i*) necessary for his own Glory, Man's Salvation, Faith and Life, is either expresly set down, or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new Revelation of the Spirit, or Traditions of Men.

Nevertheless we acknowledge the (*k*) inward Illumination of the Spirit of God, to be necessary for the saving

(*g*) 2 Pet. 1. 19, 20, 21. 2 Tim. 3. 16, 22. Thess 2. 13. 1 John 5. 9. (*h*) John 16. 13, 14. 1 Cor. 2. 10, 11, 12 1 John 1. 2, 20, 27. (*i*) 2 Tim. 3. 15, 16, 17. Gal. 1, 8, 9. (*k*) John 6. 45. 1 Cor. 2. 9, 10, 11, 12.

saving understanding of such things as are revealed in the Word, and that there are some Circumstances concerning the Worship of God, and Government of the Church, common to human Actions and Societies; which are to be (*l*) ordered by the Light of Nature, and Christian Prudence, according to the General Rules of the Word, which are always to be observed.

7. All things in Scripture are not alike (*m*) plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for Salvation, are so (*n*) clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary Means, may attain to a sufficient understanding of them.

8. The Old Testament in (*o*) *Hebrew*, (which was the Native Language of the People of God of old) and the New Testament in *Greek*, which (at the time of writing it) was most generally known to the Nations, being immediately inspired by God, and by his singular Care and Providence kept pure in all Ages, are therefore (*p*) authentical; so as in all Controversies of Religion, the Church is finally to appeal unto them (*q*). But because these original Tongues are not known to all the People of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read (*r*) and search them, therefore they are to be translated into the vulgar Language of every Nation, unto which they (*s*) come, that the Word of God dwelling (*t*) plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may hope.

9. The

(*l*) 1 Cor. 11. 13, 14. & Ch. 14. 26, & 40. (*m*) 2 Pet. 3. 16. (*n*) Psalm 19. 7. & 119. 130. (*o*) Rom. 3. 2. (*p*) Isa. 8. 20. (*q*) Acts 15 15. (*r*) John 5. 39. (*s*) 1 Cor. 14. 6, 9, 11, 12, 24, 28. (*t*) Col. 3. 16.

9. The infallible Rule of Interpretation of Scripture (*u*) is the Scripture itself: And therefore when there is a question about the true and full sense of any Scripture, (which is not manifold but one) it must be searched by other Places, that speak more clearly.

10. The supream Judge by which all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of antient Writers, Doctrines of Men, and private Spirits, are to be examined, and in whose Sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which (*x*) Scripture so delivered, our Faith is finally resolved.

CHAP. II.

Of GOD *and of the* HOLY TRINITY.

1. THE Lord our God is but (*a*) one only living, and true God; whose (*b*) subsistence is in and of himself, (*c*) infinite in Being, and Perfection, whose Essence cannot be comprehended by any but himself; (*d*) a most pure Spirit, (*e*) invisible, without Body, Parts, or Passions, who only hath Immortality, dwelling in the Light, which no Man can approach unto, who is (*f*) immutable, (*g*) immense, (*h*) eternal, incomprehensible, (*i*) almighty, every way infinite, (*k*) most holy, most wise, most free, most absolute, (*l*) working all Things according to the Counsel of his own immutable and most righteous

(*u*) 2 Pet. 1. 20, 21. Acts 15. 15, 16. (*x*) Mat 22. 29, 32. Eph. 2 20. Acts 28. 23. (*a*) 1 Cor. 8. 46. Deut 6. 4. (*b*) Jer. 10. 10. Isa. 48. 12. (*c*) Exod. 3. 14. (*d*) John 4. 24. (*e*) 1 Tim 1. 17. Deut. 4. 15, 16. (*f*) Mal. 3. 6. (*g*) 1 Kings 8. 27. Jer. 23. 23. (*h*) Psalm 90. 2. (*i*) Gen. 17. 1. (*k*) Isa. 6. 31. (*l*) Psalm 115. 3. Isa. 46. 10.

Will, (*m*) for his own Glory, most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving Iniquity, Transgression and Sin, (*n*) the rewarder of them that diligently seek him, and withal most just, (*o*) and terrible in his Judgments, (*p*) hating all sin, and will by no means clear the (*q*) guilty.

2. God having all (*r*) Life, (*s*) glory, (*t*) goodness, blessedness, in and of himself, is alone in, and and unto himself all-sufficient, not (*u*) standing in need of any Creature which he hath made, nor deriving any Glory from them, but only manifesting his own Glory in, by, unto, and upon them, he is the alone Fountain of all Being, (*x*) of whom, through whom and to whom are all things, and he hath most sovereign (*y*) Dominion over all Creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight (*z*) all things are open and manifest, his knowledge is (*a*) infinite, infallible, and independant upon the Creature, so as nothing is to him contingent or uncertain; he is most holy in all his Counsels, in (*b*) all his Works, and in all his Commands; to him is due (*c*) from Angels and Men, whatsoever Worship, Service, or Obedience, as Creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this Divine and Infinite Being there are three subsistences, (*d*) the Father, the Word, (or Son) and Holy Spirit, of one Substance, Power and Eternity, each having the whole Divine Essence, (*e*) yet the Essence undivided, the Father is of none neither begotten, nor proceeding, the Son is (*f*) eternally begotten

(*m*) Prov. 16. 4. Rom. 11. 36. (*n*) Exod. 34. 6, 7. Heb 11. 6. (*o*) Neh. 9. 32, 33. (*p*) Psalm. 5. 5, 6. (*q*) Exod. 34. 7. Nahum 1. 2, 3. (*r*) John 5. 26. (*s*) Psalm 148. 13. (*t*) Psalm 119. 68 (*u*) Job 22. 2, 3. (*x*) Rom. 11. 34, 35, 36. (*y*) Dan. 4. 25 & v. 34, 35. (*z*) Heb. 4. 13 (*a*) Ezek. 11. 5. Acts 15. 18. (*b*) Psalm 145. 17. (*c*) Rev. 5. 12, 13, 14. (*d*) 1 John 5. 7. Matt. 28. 19. 2 Cor. 13. 14. (*e*) Exod. 3. 14. John 14. 11. 1 Cor. 8. 6. (*f*) John 1. 14, 18.

gotten of the Father, the Holy Spirit *(g)* proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in Nature and Being, but distinguished by several peculiar, relative Properties, and personal Relations; which Doctrine of the Trinity is the Foundation of all our Communion with God, and comfortable dependance on him.

CHAP. III.

Of God's Decree.

1. GOD hath *(a) decreed* in himself, from all Eternity, by the most wise and holy Counsel of his own Will, freely and unchangeably, all things whatsoever comes to pass; yet so as thereby is God neither the Author of Sin, *(b)* nor hath fellowship with any therein, nor is violence offered to the Will of the Creature, nor yet is the liberty, or contingency of second Causes taken away, but rather *(c)* established, in which appears his Wisdom in disposing all things, and Power, and Faithfulness *(d)* in accomplishing his *Decree.*

2. Although God knoweth whatsoever may, or can come to pass upon all *(e)* supposed Conditions; yet hath he not *decreed* any thing, *(f)* because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By

(g) John 15. 26. Gal. 4. 6. *(a)* Isa. 46. 10. Eph. 1. 11. Heb. 6. 17. Rom 9. 15, 18. *(b)* Jam. 1. 15, 17. 1 John 1. 5. *(c)* Acts 4. 27, 28. John 19. 11. *(d)* Numb. 23. 19. Eph. 1. 3, 4, 5. *(e)* Acts 15 18. *(f)* Rom. 9. 11, 13, 16, 18.

3. By the *Decree* of God, for the manifestation of his Glory, (*g*) some Men and Angels are predestinated, or foreordinated to Eternal Life, through Jesus Christ, to the (*h*) praise of his glorious Grace; others being left to act in their sin to their (*i*) just condemnation, to the praise of his glorious Justice.

4. These Angels and Men thus predestinated, and fore-ordained, are particularly, and unchangeably designed; and their (*k*) number so certain, and definite, that it cannot be either increased, or diminished.

5. Those of Mankind (*l*) that are pre-destinated to Life, God, before the Foundation of the World was laid, according to his eternal and immutable Purpose, and the secret Counsel and good Pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his meer free Grace and Love; (*m*) without any other thing in the Creature as a condition or cause moving him thereunto.

6. As God hath appointed the Elect unto Glory, so he hath by the eternal and most free Purpose of his Will, fore-ordained (*o*) all the Means thereunto, wherefore they who are elected, being fall'n in *Adam*, (*p*) are redeemed by Christ, are effectually (*q*) called unto Faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his Power through Faith (*r*) unto Salvation; neither are any other redeemed by Christ, or effectually called justified, adopted, sanctified, and saved, but the Elect (*s*) only.

7. The Doctrine of this high Mystery of Pre-destination, is to be handled with special Prudence and Care;

(*g*) 1 Tim. 5. 21. Mat. 25. 41. (*h*) Eph. 1. 5, 6. (*i*) Rom. 9. 22, 23 Jude 4. (*k*) 2 Tim. 2. 19. John 13. 18. (*l*) Eph. 1. 4, 9, 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Thess. 5. 9. (*m*) Rom. 9. 13. 16. Eph. 2. 6. 12. (*o*) 1 Pet. 1. 2. 2 Thess. 2. 13. (*p*) 1 Thess. 5 9, 10. (*q*) Rom. 8. 30 2 Thess. 2. 13. (*r*) 2 Pet. 1. 5. (*s*) John 10. 26. John 17. 9. John 6. 24.

Care; that Men attending the Will of God revealed in his Word, and yielding Obedience thereunto, may, from the certainty of their effectual Vocation, be assured of their (*t*) eternal Election; so shall this Doctrine afford matter (*u*) of Praise, Reverence, and Admiration of God, and (*x*) of humility, diligence, and abundant (*y*) Consolation, to all that sincerely obey the Gospel.

CHAP. IV.

Of CREATION.

1. IN the beginning it pleased God the Father, (*a*) Son, and Holy Spirit, for the manifestation of the Glory of (*b*) his eternal Power, Wisdom, and Goodness, to *create* or *make* the World, and all things therein, (*c*) whether visible or invisible, in the space of six Days, and all very good.

2. After God had made all other Creatures, he *created (d)* Man, Male and Female, with (*e*) reasonable and immortal Souls, rendring them fit unto that Life to God, for which they were *created*, being (*f*) made after the Image of God, in Knowledge, Righteousness, and true Holiness, having the Law of God (*g*) written in their Hearts, and Power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own Will, which was (*h*) subject to change.

(*t*) 1 Thess. 1. 4, 5 2 Pet. 1. 10. (*u*) Eph 1. 6. Rom. 11. 33. (*x*) Rom. 11. 5, 6. (*y*) Luke 10. 20. (*a*) John 1. 1, 5. Heb. 1. 2. Job. 26. 13. (*b*) Rom 1. 20. (*c*) Col. 1. 16 Gen. 2. 1, 2 (*d*) Gen. 1. 27. (*e*) Gen. 2. 7. (*f*) Eccles. 7. 29. Gen. 1. 26. (*g*) Rom. 2. 14, 15. (*h*) Gen. 3. 6.

3. Besides the Law written in their Hearts, they received (*i*) a Command not to eat of the Tree of Knowledge of Good and Evil; which whil'ſt they kept, they were happy in their Communion with God, and had Dominion (*k*) over the Creatures.

CHAP. V.

Of Divine Providence.

1. GOD the good *Creator* of all things, in *his* infinite Power and Wiſdom, doth (*a*) uphold, direct, diſpoſe, and govern all Creatures, and Things, from the greateſt even to the (*b*) leaſt, by *his* moſt wiſe and holy Providence, to the end for which they were *created*, according unto *his* infallible Foreknowledge, and the free and immutable Counſel of *his* (*c*) own Will; to the praiſe of the glory of *his* Wiſdom, Power, Juſtice, infinite Goodneſs and Mercy.

2. Although in relation to the fore-knowledge and *Decree* of *God*, the firſt Cauſe, all things come to paſs (*d*) immutably and infallibly; ſo that there is not any thing befalls any (*e*) by chance or without *his Providence*; yet by the ſame *Providence* he ordereth them to fall out according to the nature of ſecond Cauſes, either (*f*) neceſſarily, freely, or contingently.

3. God in *his* ordinary *Providence* (*g*) maketh uſe of Means; yet is free (*h*) to work without, (*i*) above, and (*k*) againſt them at *his* Pleaſure.

4. The

(*i*) Gen. 6. 17. & ch 3. 8, 9, 10. (*k*) Gen. 2. 26, 28.
(*a*) Heb. 1. 3. John 38. 11. Iſa. 46. 10, 11. Pſalm 13. 5, 6. (*b*) Matthew 10. 26, 30, 31. (*c*) Eph. 1. 11. (*d*) Acts 2. 23. (*e*) Prov. 16. 33. (*f*) Gen. 8. 22. (*g*) Acts 27. 31, 44. Iſa. 55. 10, 11. (*h*) Hoſea 1. 7. (*i*) Rom. 4. 19, 20, 21. (*k*) Dan. 3. 27.

4. The Almighty Power, unſearchable Wiſdom, and infinite Goodneſs of *God*, ſo far manifeſt themſelves in *his Providence*, that *his* determinate Counſel (*l*) extendeth itſelf even to the firſt Fall, and all other ſinful Actions both of Angels and Men; (and that not by a bare permiſſion) which alſo he moſt wiſely and powerfully (*m*) boundeth, and otherwiſe ordereth, and governeth, in a manifold diſpenſation to his moſt holy (*n*) Ends: Yet ſo, as the ſinfulneſs of their Acts proceedeth only from the Creatures, and not from *God*; who being moſt holy and righteous, neither is nor can be, the Author or (*o*) Approver of Sin.

5. The moſt wiſe, righteous, and gracious *God*, doth oftentimes, leave for a ſeaſon his own Children to manifold Temptations, and the Corruptions of their own Heart, to chaſtiſe them for their former Sins, or to diſcover unto them the hidden ſtrength of Corruption, and deceitfulneſs of their Hearts, (*p*) that they may be humbled; and to raiſe them to a more cloſe and conſtant dependance for their ſupport upon himſelf, and to make them more watchful againſt all future occaſions of Sin, and for other juſt and holy Ends.

So that whatſoever befalls any of his Elect is by his appointment, for his Glory, (*q*) and their good.

6. As for thoſe wicked and ungodly Men, whom God as a righteous Judge, for former Sin doth (*r*) blind and harden; from them he not only withholdeth his (*s*) Grace, whereby they might have been enlightened in their underſtanding, and wrought upon in their Hearts; but ſometimes alſo withdraweth (*t*) the Gifts which they had, and expoſeth them to ſuch (*u*) Objects

(*l*) Rom. 11. 32, 33, 34. 2 Sam. 24. 1. 1 Chron. 21. 1. (*m*) 2 Kings 19. 28. Pſalm 76. 10. (*n*) Gen. 50. 20. Iſa. 10. 6, 7, 12 (*o*) Pſalm 50. 21. John 2. 16. (*p*) 2 Chron. 32. 25, 26, 31. 2 Sam 24. 1. 2 Cor. 12. 7, 8, 9. (*q*) Rom. 8. 28. (*r*) Rom. 1. 24, 25, 28. ch. 11. 7, 8. (*s*) Deut. 29. 4. (*t*) Matt. 13. 12.

(*u*) Objects as their *Corruptions* makes occasion of Sin; and withal, (*x*) gives them over to their own Lusts, and temptations of the World, and the power of Satan, whereby it comes to pass, that they (*y*) harden themselves, even under those means which God useth for the softening of others.

7. As the *Providence* of *God* doth in general reach to all *Creatures*, so after a more special manner it taketh Care of his (*z*) *Church*, and disposeth of all things to the good thereof.

CHAP. VI.

Of the FALL *of* MAN, *of* SIN, *and of the* PUNISHMENT *thereof.*

1. ALTHOUGH *God created Man* upright, and perfect, and gave him a righteous Law, which had been unto Life had he kept it, (*a*) and threatned Death upon the breach thereof; yet he did not long abide in this Honour; (*b*) Satan using the subtilty of the Serpent to seduce *Eve*, then by her seducing *Adam*, who without any compulsion, did wilfully transgress the Law of their *Creation*, and the Command given unto them, in eating the forbidden Fruit; which *God* was pleased according to *his* wise and holy *Counsel* to permit, having purposed to order it, to *his* own Glory.

2. Our first *Parents* by this *Sin*, fell from their (*c*) original righteousness and communion with *God*, and we in them, whereby Death came upon all; (*d*) all becoming

(*u*) Deut. 2. 30. 2 Kings 8. 12, 13 (*x*) Psalm 81. 11, 12. 2 Thess. 2. 10, 11, 12. (*y*) Exod. 8. 15, 32. Isaiah 6. 9, 10. 1 Pet. 2. 7, 8. (*z*) 1 Tim. 4. 10. Amos 9. 8, 9. Isa. 43 3, 4, 5. (*a*) Gen. 2. 16, 17 (*b*) Gen. 3. 12, 13. 2 Cor. 11. 3. (*c*) Rom. 3. 23. (*d*) Rom. 5. 12, &c.

becoming dead in *Sin*, and wholly defiled, (*e*) in all the faculties, and parts of Soul and Body.

3. They being the (*f*) Root, and, by *God*'s appointment, ſtanding in the room, and ſtead of all Mankind; the guilt of the *Sin* was imputed, and *corrupted* Nature conveyed to all their Poſterity, deſcending from them by ordinary generation, being now (*g*) conceived in *Sin*, and by nature Children (*h*) of Wrath, the Servants of *Sin*, the ſubjects (*i*) of *Death*, and all other Miſeries, Spiritual, Temporal and Eternal, unleſs the *Lord Jeſus* (*k*) ſet them free.

4. From this original *Corruption*, whereby we are (*l*) utterly indiſpoſed, diſabled, and made oppoſite to all good, and wholly inclined to all Evil, do (*m*) proceed all actual Tranſgreſſions.

5. This *Corruption* of Nature, during this Life, doth (*n*) remain in thoſe that are regenerated: And although it be through *Chriſt* pardoned, and mortified, yet both itſelf, and the firſt Motions thereof, are truly and properly (*o*) *Sin*.

CHAP. VII.

Of God's Covenant.

1. THE diſtance between *God* and the *Creature* is ſo great that although reaſonable *Creatures* do owe Obedience unto him as their *Creator*, yet they could never have attained the Reward of Life, but by

(*e*) Tit. 1. 15. Gen. 6 5. Jer. 17. 9. Rom. 3. 10,—19. (*f*) Rom. 5. 12—19. 1 Cor. 15 21, 22, 45, 49 (*g*) Pſalm 51. 5 Job. 14. 4. (*h*) Eph 2. 3. (*i*) Rom. 6. 20. & ch. 5. 12. (*k*) Heb. 2 14. 1 Theſ. 1. 10. (*l*) Rom. 8. 7. Col. 1 21 (*m*) James 1 14, 15. Mat 15 19. (*n*) Rom. 7. 18, 23. Eccleſ. 7. 20. 1 John 1. 8. (*o*) Rom. 7. 24, 25. Gal. 5. 17.

by some (*a*) voluntary condescension on *God's part*, which he hath been pleased to express, by way of *Covenant*.

2. Moreover, *Man* having brought himself (*b*) under the *curse* of the Law by his fall, it pleased the *Lord* to make a *Covenant* of *Grace*, wherein he freely offereth unto *Sinners* (*c*) Life and Salvation by *Jesus Christ*, requiring of them Faith in him, that they may be saved; and (*d*) promising to give unto all those that are ordained unto eternal *Life*, his holy *Spirit*, to make them willing, and able to believe.

3. This *Covenant* is revealed in the Gospel first of all to *Adam* in the promise of Salvation by the (*e*) Seed of the Woman, and afterwards by farther steps, until the full (*f*) discovery thereof was compleated in the New Testament; and it is founded in that (*) Eternal *Covenant* transaction, that was between the *Father* and the *Son* about the Redemption of the *Elect*; and it is alone by the Grace of this *Covenant*, that all of the Posterity of fallen *Adam*, that ever were (*g*) saved, did obtain Life and blessed Immortality; *Man* being now utterly uncapable of acceptance with *God* upon those terms on which *Adam* stood in his state of Innocency.

CHAP. VIII.

Of CHRIST *the* MEDIATOR.

1. IT pleased *God*, in his eternal purpose, to chuse and ordain the *Lord Jesus*, his only begotten *Son*,

(*a*) Luke 17 10. Job 35. 7, 8. (*b*) Gen. 2. 17. Gal. 3. 10. Rom. 3. 20, 21 (*c*) Rom 8. 3. Mark 16. 15, 16. John 3. 16. (*d*) Ezek. 36 26, 27. John 9. 44, 45. Psalm 110. 3. (*e*) Gen. 3. 15. (*f*) Heb. 1. 1. (*) 2 Tim. 1. 9. Tit. 1. 2. (*g*) Heb. 11. 6, 13. Rom. 4. 1, 2, &c. Acts 4. 12. John 8. 56.

Son, according to the *Covenant* made between them both, (*a*) to be the *Mediator* between *God* and *Man*; the (*b*) Prophet, (*c*) Priest and (*d*) King; Head and Saviour of his Church, the Heir of all things, and Judge of the World; unto whom he did from all eternity (*e*) give a People to be his Seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The *Son of God*, the second Person in the *Holy Trinity*, being very and eternal *God*, the brightness of the Father's Glory, of one Substance, and equal with *him*: Who made the World, who upholdeth and governeth all things he hath made: Did, when the fulness of time was come, take upon him (*f*) Man's nature, with all the essential Properties, and common Infirmities thereof (*g*) yet without Sin; being conceived by the *Holy Spirit* in the *Womb* of the *Virgin Mary*, the *Holy Spirit* coming down upon her, and the Power of the *most high* overshadowing her (*h*) and so was made of a *Woman*, of the Tribe of *Judah*, of the Seed of *Abraham* and *David*, according to the *Scriptures*: So that two whole, perfect, and distinct Natures, were inseparably joined together in one Person, without *Conversion*, *Composition*, or *Confusion*; which Person is very *God*, and very *Man*, yet one (*i*) *Christ*, the only *Mediator* between *God* and *Man*.

3. The *Lord Jesus* in his Human Nature thus united to the Divine, in the Person of the *Son*, was sanctified, and anointed (*k*) with the *Holy Spirit*, above measure; having in him (*l*) all the treasures of Wisdom and Knowledge; in whom it pleased the *Father*, that (*m*) all fullness should dwell; to the end, that

(*a*) Isaiah 42. 1. 1 Pet. 1. 9, 10. (*c*) Heb. 5. 5, 6. (*d*) Psalm 2. 6. Luke 1. 33. Eph. 1. 23. Heb. 1. 2. Acts 17. 31. (*e*) Isaiah 53. 10. John 17. 6. Rom. 8. 30. (*f*) 1 John 1. 14. Gal. 4. 4. (*g*) Rom. 8. 3. Heb. 2. 14, 16, 17. ch. 4. 15. (*h*) Luke 1. 27, 31, 35. (*i*) Rom. 9. 5. 1 Tim. 2. 5. (*k*) Psalm 45. 7. Acts 10. 38. John 3. 34. (*l*) Col. 2. 3. (*m*) Col. 1. 19.

that being (*n*) holy, harmleſs, undefiled, and full (*o*) of *Grace*, and *Truth*, he might be thoroughly furniſhed to execute the Office of a *Mediator*, and (*p*) *Surety*; which Office he took not upon himſelf, but was thereunto (*q*) called by his *Father*; who alſo put (*r*) all Power and Judgment in his Hand, and gave him Commandment to execute the ſame.

4. This Office the *Lord Jeſus* did moſt (*ſ*) willingly undertake, which that he might diſcharge he was made under the Law, (*t*) and did perfectly fulfil it, and underwent the (*u*) Puniſhment due to us, which we ſhould have borne and ſuffered, being made (*x*) *Sin* and a *Curſe* for us; enduring moſt grievous Sorrows (*y*) in his Soul; and moſt painful ſufferings in his Body; was crucified, and died, and remained in the ſtate of the dead; yet ſaw no (*z*) *Corruption*: On the (*a*) third Day he aroſe from the Dead, with the ſame (*b*) Body in which he ſuffered; with which he alſo (*c*) aſcended into Heaven; and there ſitteth on the right Hand of *his Father* (*d*) making interceſſion; and ſhall (*e*) return to judge *Men* and *Angels*, at the end of the World.

5. The *Lord Jeſus*, by his perfect Obedience and Sacrifice of himſelf, which he through the eternal *Spirit* once offered up unto *God*, (*f*) hath fully ſatisfied the Juſtice of *God*, procured reconciliation, and purchaſed an everlaſting Inheritance in the Kingdom of Heaven, (*g*) for all thoſe whom the *Father* hath given unto him.

6. Although

(*n*) Heb 7. 26. (*o*) John 1. 14. (*p*) Heb. 7. 22. (*q*) Heb. 5 5. (*r*) John 5. 22, 27. Mat. 28. 18. Acts 2. 36 (*ſ*) Pſalm 40. 7, 8. Heb. 10 5—11. John 10. 18. (*t*) Gal. 4. 4. Mat. 3. 15. (*u*) Gal. 3. 13. Iſaiah 53. 6. 1 Pet. 3. 18. (*x*) 2 Cor. 5. 21. (*y*) Matt 26. 37, 38. Luke 22. 44. Matt. 27. 46. (*z*) Acts 13. 37. (*a*) 1 Cor 15. 3, 4. (*b*) John 20. 25, 27. (*c*) Mark 16. 16. Acts 1. 9, 10, 11. (*d*) Rom. 8. 34. Heb. 9. 24. (*e*) Acts 10. 42. Rom. 14. 9, 10. Acts 1. 10. [*f*] Heb. 9. 14. ch. 10. 14. Rom. 3. 25, 26. [*g*] John 17. 2. Heb. 9. 15.

6. Although the Price of Redemption was not actually paid by *Christ*, till after his *Incarnation*, (*) yet the virtue, efficacy, and benefit thereof was communicated to the Elect in all Ages successively, from the beginning of the World, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the Seed of the *Woman*, which should bruise the Serpent's Head; (*h*) and the Lamb slain from the Foundation of the World: (*i*) Being *the same yesterday, and to day, and for ever.*

7. Christ in the work of *Mediation* acteth according to both Natures, by each Nature doing that which is proper to itself; yet by reason of the Unity of the Person, that which is proper to one Nature, is sometimes in *Scripture* attributed to the Person (*k*) denominated by the other Nature.

8. To all those for whom Christ hath obtained eternal Redemption, he doth certainly and effectually (*l*) apply, and communicate the same; making Intercession for them; uniting them to himself by his Spirit; (*m*) revealing unto them, in and by the Word, the Mystery of Salvation; perswading them to believe, and obey; (*n*) governing their Hearts by his Word and Spirit, and (*o*) overcoming all their Enemies by his Almighty Power, and Wisdom; in such manner and ways, as are most consonant to his wonderful, and (*p*) unsearchable dispensation; and all of free, and absolute Grace, without any Condition foreseen in them, to procure it.

9. This Office of Mediator between God and Man is proper (*q*) only to Christ, who is the Prophet, Priest, and King of the Church of God; and may

C not

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[*] 1 Cor. 4. 10. Heb. 4. 2. 1 Pet. 1. 10, 11. (*h*) Rev. 13. 8. (*i*) Heb. 13. 8. (*k*) John 3. 13. Acts 20. 28. (*l*) John 6. 37. chap. 10, 15, 16. & chap. 17. 9. Rom. 5. 10. (*m*) John 17. 6. Eph. 1. 9. 1 John 5. 20. (*n*) Rom. 8. 9, 14. Psalm 110. 1. (*o*) 1 Cor. 5. 25, 26. (*p*) John 3. 8. Eph. 1. 8. (*q*) 1 Tim. 2. 5.

not be either in whole, or any part thereof transferred from him to any other.

10. This number and order of Offices is neceſſary; for in reſpect of our (*r*) Ignorance, we ſtand in need of his prophetical Office; and in reſpect of our alienation from God, (*s*) and imperfection of the beſt of our Services, we need his Prieſtly Office, to reconcile us, and preſent us acceptable unto God: And in reſpect of our averſeneſs, and utter inability to return to God, and for our reſcue, and ſecurity from our ſpiritual Adverſaries, we need his Kingly Office, (*t*) to convince, ſubdue, draw, uphold, deliver, and preſerve us to his Heavenly Kingdom.

CHAP. IX.

Of FREE WILL.

1. GOD hath indued the Will of Man with that natural liberty and power of acting upon choice, that it is (*a*) neither forced, nor by any neceſſity of nature determined to do good or evil.

2. Man in his ſtate of Innocency, had freedom, and power, to will, and to do, that (*b*) which was good, and well-pleaſing to God; but yet (*c*) was mutable, ſo that he might fall from it.

3. Man by his fall into a ſtate of Sin, hath wholly loſt (*d*) all ability of will, to any ſpiritual good accompanying Salvation; ſo as a natural Man, being altogether averſe from that good, (*e*) and dead in Sin, is not able, by his own ſtrength, to (*f*) convert himſelf, or to prepare himſelf thereunto.

4. When

(*r*) John 1. 18. (*s*) Col. 1. 21. Gal. 5. 17. (*t*) John 16. 8 Pſalm 110. 3. (*a*) Mat. 17. 12. Jam. 1. 14 Deut. 30. 10. (*b*) Eccleſ. 7. 29. (*c*) Gen. 3. 6. (*d*) Rom 5. 6, ch. 8. 7. (*e*) Eph. 2. 1, 5. (*f*) Tit. 3. 3, 4, 5. John 6. 44.

4. When God converts a Sinner, and tranſlates him into the ſtate of Grace, (*g*) he freeth him from his natural Bondage under Sin, and by his Grace alone, enables him (*h*) freely to will, and do that which is ſpiritually good; yet ſo as that, by reaſon of his (*i*) remaining Corruptions, he doth not perfectly nor only will that which is good, but doth alſo will that which is evil.

5. The Will of Man is made (*k*) perfectly and immutably free to good alone in the State of Glory only.

CHAP. X.

Of EFFECTUAL CALLING.

1. THOSE whom God hath predeſtinated unto Life, he is pleaſed in his appointed and accepted time (*a*) effectually to call by his Word and Spirit, out of that ſtate of Sin and Death, in which they are by Nature, to Grace and Salvation (*b*) by Jeſus Chriſt; enlightning their Minds, ſpiritually and ſavingly, to (*c*) underſtand the Things of God; taking away their (*d*) Heart of Stone, and giving unto them an Heart of Fleſh; renewing their Wills, and by his Almighty Power determining them (*e*) to that which is good, and effectually drawing them to Jeſus Chriſt; yet ſo, as they come (*f*) moſt freely, being made willing by his Grace.

2. This Effectual call is of God's free and ſpecial Grace alone, (*g*) not from any thing at all foreſeen in

(*g*) Col 1. 13. John 8 36. (*h*) Phil. 2. 13. (*i*) Rom. 7. 15, 18, 19, 22, 23. (*k*) Eph. 4. 13. (*a*) Rom. 8. 30 Rom. 11. 7. Eph. 1. 10, 11. 2. Theſſ. 3 13, 14. (*b*) Eph. 2. 1.—6. (*c*) Acts 26. 18. Eph. 1. 7. 18. (*d*) Ezek 36. 26. (*e*) Deut. 30 6. Ezek 36. 27. Eph. 1. 19 (*f*) Pſalm 110. 3. Cant. 1. 4. (*g*) 2 Tim. 1. 9. Eph. 2 8.

in Man, nor from any Power or Agency in the Creature, co-working with his special Grace; (*b*) the Creature being wholly passive therein, being dead in Sins and Trespasses, until being quickned and renewed by the Holy Spirit, he is thereby enabled to answer this Call, and to embrace the Grace offered and conveyed in it; and that by no less (*i*) Power than that which raised up Christ from the Dead.

3. Elect Infants dying in Infancy, are (*k*) regenerated and saved by Christ thro' the Spirit, who worketh when, and where, and (*l*) how he pleaseth: So also are all other Elect Persons, who are uncapable of being outwardly called by the Ministry of the Word.

4. Others not elected, altho' they may be called by the Ministry of the Word, (*m*) and may have some common Operations of the Spirit; yet, not being effectually drawn by the Father, they neither will, nor can truly (*n*) come to Christ; and therefore cannot be saved: Much less can Men that receive not the Christian Religion (*o*) be saved, be they never so diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they do profess.

CHAP. XI.

Of JUSTIFICATION.

1. THOSE whom God effectually calleth, he also freely (*a*) justifieth, not by infusing Righteousness

(*b*) 1 Cor. 2. 14. Eph. 2. 5. John 5. 25. (*i*) Eph. 1. 19, 20. (*k*) John 3. 3, 5, 6. (*l*) John 3. 8. (*m*) Mat. 22. 4. ch. 13. 20, 21. Heb. 6. 4, 5. (*n*) John 6. 44, 45, 65. 1 John 2. 24, 25. (*o*) Acts 4. 12. John 4, 22. ch. 17. 3. (*a*) Rom. 3. 24. ch. 8. 30.

and (*k*) chastned by him, as by a Father; yet never (*l*) cast off, but sealed (*m*) to the Day of Redemption, and inherit the Promises, (*n*) as Heirs of Everlasting Salvation."

CHAP XIII.

Of SANCTIFICATION.

1. THEY who are united to Christ, effectually called, and regenerated, having a new Heart and a new Spirit created in them, through the Virtue of Christ's Death and Resurrection; are also (*a*) farther sanctified, really and personally, through the same Virtue, (*b*) by his Word and Spirit dwelling in them; (*c*) the Dominion of the whole Body of Sin is destroyed; (*d*) and the several Lusts thereof, are more and more weakened, and mortified; and they more and more quickned, and (*e*) strengthened in all saving Graces, to the (*f*) Practice of all true Holiness, without which no Man shall see the Lord.

2. This Sanctification is (*g*) throughout in the whole Man, yet imperfect (*h*) in this Life; there abideth still some Remnants of Corruption in every Part, whence ariseth a (*i*) continual and irreconcilable War; the Flesh lusting against the Spirit, and the Spirit against the Flesh.

3. In which War, although the remaining Corruption for a Time may much (*k*) prevail, yet through the

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(*k*) Heb. 12. 6. (*l*) Isaiah 54. 8, 9. Lam. 3. 31. (*m*) Eph. 4. 30. (*n*) Heb. 1. 14. ch. 6. 12. (*a*) Acts 20. 32. Rom. 6. 5, 6. (*b*) John 17. 17. Eph. 3. 16, 17, 18, 19. 1 Thess. 5. 21, 22, 23. (*c*) Rom. 6. 14 (*d*) Gal. 5. 14, 24. (*e*) Col. 1. 11. (*f*) 2 Cor. 7. 1. Heb. 12. 14. (*g*) 1 Thess. 5. 23. (*h*) Rom. 7. 18, 23. (*i*) Gal. 5. 17. 1 Pet. 2. 11. (*k*) Rom. 7. 23.

in Man, nor from any Power or Agency in the Creature, co-working with his special Grace; (*b*) the Creature being wholly passive therein, being dead in Sins and Trespasses, until being quickned and renewed by the Holy Spirit, he is thereby enabled to answer this Call, and to embrace the Grace offered and conveyed in it, and that by no less (*i*) Power than that which raised up Christ from the Dead.

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the continual supply of Strength, from the *sanctifying Spirit* of *Christ*, (*l*) the regenerate Part doth overcome; and so the Saints grow in Grace, perfecting Holiness in the Fear of God, (*m*) pressing after an Heavenly Life, in Evangelical Obedience to all the Commands which *Christ*, as *Head* and *King*, in his *Word* hath prescribed to them.

CHAP. XIV.

Of Saving Faith.

1. THE Grace of *Faith*, whereby the Elect are enabled to believe to the Saving of their Souls, is the Work of the *Spirit* of *Christ* (*a*) in their Hearts, and is ordinarily wrought by the Ministry of the (*b*) Word; by which also, and by the Administration of *Baptism*, and the *Lord's Supper*, *Prayer* and other *Means* appointed of *God*, it is increased, (*c*) and strengthned.

2. By this *Faith*, a Christian believeth to be true*, whatsoever is revealed in the *Word*, for the Authority of *God* himself; and also apprehendeth an Excellency therein (*d*) above all other *Writings*; and all Things in the *World*: As it bears forth the Glory of *God* in his Attributes, the Excellency of *Christ* in his Nature and Offices, and the Power and Fulness of the *Holy Spirit* in his Workings and Operations; and so is enabled to (*e*) cast his Soul upon the Truth thus believed, and also acteth differently upon that which each particular Passage thereof containeth; yielding Obedience

(*l*) Rom. 6. 14. (*m*) Eph. 4. 15, 16. 2 Cor. 3. 18. chap. 7. 1. (*a*) 2 Cor. 4. 13. Eph. 2. 8. (*b*) Rom. 10. 14. 17. (*c*) Luke 17. 5. 1 Pet. 2. 2. Acts 20. 32. * Acts 24. 14. (*d*) Psalm 19. 7, 8, 9, 10. Psalm 119. 72. (*e*) 2 Tim. 1. 12.

Obedience to the (*f*) Commands, trembling at the (*g*) Treatnings, and embracing the (*h*) Promises of *God*, for this Life, and that which is to come: But the principal Acts of *Saving Faith*, hath immediate Relation to *Christ*, accepting, receiving, and resting upon (*i*) him alone, for Justification, Sanctification, and Eternal Life, by virtue of the Covenant of Grace.

3. This *Faith*, although it be different in degrees, and may be weak, (*k*) or strong, yet it is in the least Degree of it, different in the Kind, or Nature of it, (as is all other Saving Grace) from the Faith (*l*) and common Grace of temporary Believers; and therefore, tho' it may be many Times assailed and weakened, yet it gets (*m*) the Victory, growing up in many, to the Attainment of a full (*n*) Assurance through *Christ*, who is both the Author (*o*) and Finisher of our *Faith*.

CHAP. XV.

Of REPENTANCE *unto* LIFE *and* SALVATION.

1. SUCH of the Elect as are converted at riper Years, having (*a*) sometimes lived in the State of Nature, and therein served divers Lusts and Pleasures, God in their *Effectual Calling*, giveth them Repentance unto Life.

2. Whereas there is none that doth good, and sinneth (*b*) not, and the best of Men may, through the Power

(*f*) John 15. 14. (*g*) Isa. 66. 2. (*h*) Heb. 11. 13. (*i*) John 1. 12. Acts 16. 31. Gal. 2. 20. Acts 15. 11 (*k*) Heb. 5. 13, 14. Mat. 6. 30. Rom. 4. 19, 20. (*l*) 2 Pet. 1. 1. (*m*) Eph. 6. 16. 1 John 5. 4, 5. (*n*) Heb. 6. 11, 12. Col. 2. 2. (*o*) Heb. 12, 2. (*a*) Tit. 3. 2, 3, 4, 5. (*b*) Eccl. 7. 20.

Power and Deceitfulness of their Corruption dwelling in them, with the Prevalency of Temptation, fall into greater Sins and Provocations, God hath in the Covenant of Grace, mercifully provided that Believers so Sinning and Falling, (*c*) be renewed through Repentance unto Salvation.

3. This Saving Repentance is an (*d*) Evangelical Grace, whereby a Person, being by the *Holy Spirit* made sensible of the manifold Evils of his Sin, doth, by Faith in Christ, humble himself for it, with Godly Sorrow, detestation of it, and self-abhorrency; (*e*) praying for Pardon and Strength of Grace, with a Purpose and Endeavour by Supplies of the *Spirit*, to (*f*) walk before God unto all well-pleasing in all Things.

4. As Repentance is to be continued through the whole Course of our Lives, upon the Account of the Body of Death, and the Motions thereof; so it is every Man's Duty to repent of his (*g*) particular known Sins, particularly.

5. Such is the Provision which God hath made through Christ in the Covenant of Grace, for the Preservation of Believers unto Salvation, that although there is no Sin so small, but it deserves (*h*) Damnation; yet there is no Sin so great, that it shall bring Damnation on them that (*i*) repent; which makes the constant Preaching of Repentance necessary.

CHAP.

(*c*) Luke 22. 31. 32. (*d*) Zech. 12. 10. Acts 11. 18. (*e*) Ezek. 36 31. 2 Cor. 7. 11. (*f*) Psalm 119. 6. Psalm 119. 128. (*g*) Luke 19. 8. 1 Tim. 13 15. (*h*) Rom. 6. 23. (*i*) Isa. 1. 16, 17. Isa. 55 7.

CHAP. XVI.

Of GOOD WORKS.

1. GOOD Works are only such as God hath (*a*) commanded in his Holy Word, and not such as without the Warrant thereof, are devised by Men, out of blind Zeal, (*b*) or upon any Pretence of good Intentions.

2. These good Works, done in Obedience to God's Commandments, are the Fruits and Evidences (*c*) of a true and lively Faith; and by them Believers manifest their (*d*) Thankfulness, strengthen their (*e*) Assurance, edify their (*f*) Brethren, adorn the Profession of the Gospel, stop the Mouths of the Adversaries, and glorify (*g*) God, whose Workmanship they are, created in Christ Jesus (*h*) thereunto, that having their Fruit unto Holiness, they may have the end (*i*) Eternal Life.

3. Their Ability to do good Works, is not at all of themselves, but wholly from the Spirit (*k*) of Christ; and that they may be enabled thereunto, besides the Graces they have already received, there is necessary an (*l*) actual Influence of the same Holy Spirit to work in them to will, and to do of his good Pleasure; yet are they not hereupon to grow Negligent, as if they were not bound to perform any Duty, unless upon a special Motion of the Spirit, but they

(*a*) Mic. 6. 8. Heb. 13. 21. (*b*) Mat. 15. 9. Isa. 29. 13. (*c*) Jam. 2. 18. 22. (*d*) Psalm 116. 12, 13. (*e*) 1 John 2. 3, 5. 2 Pet. 1. 5—11. (*f*) Mat. 5. 16. (*g*) 1 Tim. 6. 1. 1 Pet. 2. 15. Phil 1. 11. (*h*) Ephes. 2. 10. (*i*) Rom. 6. 22. (*k*) John 15. 4, 5. (*l*) 2 Cor. 3. 5. Phil. 2. 13.

they ought to be diligent in (*m*) ſtirring up the Grace of God that is in them.

4. They who in their Obedience attain to the greateſt Height which is poſſible in this Life, are ſo far from being able to ſupererogate, and to do more than God requires, as that (*n*) they fall ſhort of much which in Duty they are bound to do.

5. We cannot by our beſt Works merit Pardon of Sin, or Eternal Life at the Hand of God, by reaſon of the great Diſproportion that is between them and the Glory to come, and the infinite diſtance that is between us and God, whom by them we can neither profit, nor ſatisfy, for the Debt of our (*o*) former Sins; but when we have done all we can, we have done but our Duty, and are unprofitable Servants: And becauſe as they are good, they proceed from his (*p*) Spirit, and as they are wrought by us, they are defiled, (*q*) and mixed with ſo much Weakneſs and Imperfection, that they cannot endure the Severity of God's Judgment.

6. Yet notwithſtanding the Perſons of Believers being accepted through Chriſt, their good Works alſo are accepted in (*r*) him; not as though they were in this Life wholly unblameable and unreproveable in God's Sight; but that he looking upon them in his Son, is pleaſed to accept and reward that which is (*s*) ſincere, although accompanied with many Weakneſſes and Imperfections.

7. Works done by unregenerate Men, although for the Matter of them, they may be Things which God commands, and of good Uſe, both to themſelves and (*t*) others; yet becauſe they proceed not from a Heart purified by (*u*) Faith, nor are done in a right Manner

(*m*) Phil 2. 12. Heb. 6. 11. 1. Iſa. 64. 7. (*n*) Job 9. 2, 3. Gal. 5. 17 Luke 17. 10. (*o*) Rom. 3. 20. Eph. 2. 8, 9. Rom. 4. 6. (*p*) Gal. 5. 22, 23. (*q*) Iſa. 64. 6. Pſalm 143. 2. (*r*) Eph. 1. 6. 1 Pet. 2. 5. (*s*) Matt. 25. 21, 23. Heb. 6. 10. (*t*) 2 Kings 10. 30. 1 Kings 21. 27, 29. (*u*) Gen. 4. 9. Heb. 11. 4. 6.

Manner according to the (*w*) Word, nor to a right End the (*x*) Glory of God, they are sinful, and cannot please God, nor make a Man meet to receive Grace from (*y*) God; and yet their neglect of them is more sinful, and (*z*) displeasing to God.

CHAP. XVII.

Of PERSEVERANCE *of the* SAINTS.

1. THOSE whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, and given the precious Faith of his Elect unto, can neither totally nor finally fall from the State of Grace, (*a*) but shall certainly persevere therein to the End, and be eternally saved, seeing the Gifts and Callings of God are without Repentance, (whence he still begets and nourisheth in them Faith, Repentance, Love, Joy, Hope, and all the Graces of the Spirit unto Immortality) and though many Storms and Floods arise and beat against them, yet they shall never be able to take them off that Foundation and Rock which by Faith they are fastned upon: Notwithstanding, through Unbelief and the Temptations of Satan, the sensible Sight of the Light and Love of God, may for a Time be clouded, and obscured from (*b*) them, yet it is still the same, (*c*) and they shall be sure to be kept by the Power of God unto Salvation, where they shall enjoy their purchased Possession, they being engraven upon the Palm of his

(*w*) 1 Cor. 13. 1. (*x*) Mat. 6. 2, 5. (*y*) Amos 5. 21, 22. Rom. 9. 10: Tit. 3. 5. (*z*) Job 21. 14, 15. Mat. 25. 41, 42, 43. (*a*) John 10. 28, 29. Phil. 1. 6. 2 Tim. 2. 19. 1 John 2. 19. (*b*) Psalm 89. 31, 32. 1 Cor. 11. 22. (*c*) Mal. 3. 6.

Hands, and their Names having been written in the Book of Life from all Eternity.

2. This Perseverance of the Saints, depends not upon their own Free Will, but upon the Immutability of the Decree of (*d*) Election, flowing from the free and unchangeable Love of God the Father, upon the Efficacy of the Merit and Intercession of Jesus Christ (*e*) and Union with him, the (*f*) Oath of God, the abiding of his Spirit, and the (*g*) Seed of God within them, and the Nature of the (*h*) Covenant of Grace; from all which ariseth also the Certainty and Infallibility thereof.

3. And though they may, through the Temptation of Satan, and of the World, the Prevalency of Corruption remaining in them, and the Neglect of Means of their Preservation, fall into grievous (*i*) Sins, and for a Time continue therein; whereby they incur (*k*) God's Displeasure, and grieve his holy Spirit, come to have their Graces and (*l*) Comforts impaired, have their Hearts hardened, and their Consciences wounded, (*m*) hurt, and scandalize others, and bring temporal Judgments (*n*) upon themselves, yet they shall renew their (*o*) Repentance, and be preserved, through Faith in Christ Jesus, to the End.

CHAP. XVIII.

Of the ASSURANCE *of* GRACE *and* SALVATION.

1. ALTHOUGH temporary Believers, and other unregenerate Men, may vainly deceive themselves

(*d*) Rom. 8. 30. ch. 9 11, 16. (*e*) Rom. 5. 9, 10. John 14. 19. (*f*) Heb. 6. 17, 18. (*g*) 1 John 3. 9. (*h*) Jer. 32. 40. (*i*) Matt. 26. 70, 72, 74. (*k*) Isa. 64. 5. 9. Eph. 4. 30. (*l*) Psalm 51. 8, 12 (*m*) Psa. 32. 3, 4. (*n*) 2 Sam. 12. 14. (*o*) Luke 22. 32. & v. 61, 62.

themselves with false Hopes, and carnal Presumptions, of being in the Favour of God, and State of Salvation, (*a*) which Hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in Sincerity, endeavouring to walk in all good Conscience before him, may in this Life be certainly assured, (*b*) that they are in the State of Grace, and may rejoice in the Hope of the Glory of God, which Hope shall never make them (*c*) ashamed.

2. This Certainty is not a bare conjectural and probable Persuasion, grounded upon (*d*) a fallible Hope, but an infallible Assurance of Faith, founded on the Blood and Righteousness of Christ (*e*) revealed in the Gospel; and also upon the inward (*f*) Evidence of those Graces of the Spirit unto which Promises are made, and on the Testimony of the (*g*) Spirit of Adoption, witnessing with our Spirits, that we are the Children of God; and, as a Fruit thereof, keeping the Heart both (*h*) humble and holy.

3. This infallible Assurance doth not so belong to the Essence of Faith, but that a true Believer may wait long; and conflict with many Difficulties, before he be (*i*) Partaker of it; yet being enabled by the Spirit, to know the Things which are freely given him of God, he may, without extraordinary Revelation, in the right Use of Means (*k*) attain thereunto; and therefore it is the Duty of every one to give all diligence to make their Calling and Election sure, that thereby his Heart may be enlarged in Peace and Joy in the Holy Spirit, in love and thankfulness to God, and in strength and chearfulness in the Duties of Obedience, the proper (*l*) Fruits of this Assurance;

D 2

(*a*) Job 8. 13, 14. Mat. 7. 22, 23. (*b*) 1 John 2. 3. ch. 3. 14, 18, 19, 21, 24. ch. 5. 13. (*c*) Rom. 5. 2, 5. (*d*) Heb. 6. 11, 19. (*e*) Heb. 6. 17, 18. (*f*) 2 Pet. 1. 4, 5, 10, 11. (*g*) Rom. 8. 15, 16. (*h*) 1 John 3. 1, 2, 3. (*i*) Isa. 50. 10. Psalm 88. & Psalm 77. 1—12. (*k*) 1 John 4. 13. Heb. 6. 11, 12. (*l*) Rom. 5. 1, 2, 5. ch. 14, 17. Psa. 119. 32.

surance; so far is it (*m*) from inclining Men to looseness.

4. True Believers may have the Assurance of their Salvation divers ways shaken, diminished, and intermitted; as (*n*) by negligence in preserving of it, by (*o*) falling into some special Sin, which woundeth the Conscience, and grieveth the Spirit; by some sudden, or (*p*) vehement Temptation; by God's withdrawing the (*q*) Light of his Countenance, and suffering even such as fear him to walk in Darkness, and to have no Light; yet are they never destitute of the (*r*) Seed of God, and Life (*s*) of Faith, that Love of Christ, and the Brethren, that Sincerity of Heart, and Conscience of Duty, out of which, by the Operation of the Spirit, this Assurance may in due time be (*t*) revived; and by the which, in the mean Time, they are (*u*) preserved from utter Despair.

CHAP. XIX.

Of the LAW *of* GOD.

1. GOD gave to *Adam* a Law of Universal Obedience, (*a*) written in his Heart, and a particular Precept of not eating the Fruit of the Tree of Knowledge of Good and Evil; by which he bound him, and all his Posterity to personal, entire, exact and perpetual (*b*) Obedience; promised Life upon the Fulfilling, and (*c*) threatned Death upon the Breach of

(*m*) Rom. 6. 1, 2. Tit. 2. 11, 12, 14. (*n*) Cant. 5. 2, 3, 6. (*o*) Psalm 51. 8, 12, 14. (*p*) Psa. 116. 11. Psa. 77. 7, 8. Psalm. 31. 22. (*q*) Psalm 30. 7. (*r*) 1 John 3. 9. (*s*) Luke 22. 32. (*t*) Psalm 42. 5, 11. (*u*) Lam. 3. 26, 27—31. (*a*) Gen. 1. 27. Eccle. 7. 29. (*b*) Rom. 10. 5. (*c*) Gal. 3. 10, 12.

of it, and indued him with Power and Ability to keep it.

2. The ſame Law that was firſt written in the Heart of Man (*d*) continued to be a perfect Rule of Righteouſneſs after the Fall, and was delivered by God upon Mount *Sinai*, in (*e*) Ten Commandments, and written in two Tables, the four firſt containing our Duty towards God, and the other ſix our Duty to Man.

3. Beſides this Law, commonly called Moral, God was pleaſed to give to the People of *Iſrael* Ceremonial Laws, containing ſeveral typical Ordinances, partly of Worſhip, (*f*) prefiguring Chriſt, his Graces, Acti ns, Sufferings, and Benefits; and partly holding forth divers Inſtructions (*g*) of Moral Duties, all which Ceremonial Laws being appointed only to the Time of Reformation, are, by Jeſus Chriſt the true Meſſiah, and only Law-giver, who was furniſhed with Power from the Father for that end, (*h*) abrogated and taken away.

4. To them alſo he gave ſundry Judicial Laws, which expired together with the State of that People, not obliging any now by virtue of that Inſtitution; their general (*i*) Equity only being of moral Uſe.

5. The Moral Law doth for ever bind all, (*k*) as well juſtified Perſons as others, to the Obedience thereof, and that not only in regard of the Matter contained in it, but alſo in reſpect of the (*l*) Authority of God the Creator, who gave it; neither doth *Chriſt* in the Goſpel any way diſſolve, (*m*) but much ſtrengthen this Obligation.

6. Although true Believers be not under the Law, as a Covenant of Works, (*n*) to be thereby juſtified

(*d*) Rom, 2. 14, 15. (*e*) Deut. 10 4. (*f*) Heb. 10. 1. Col. 2. 17. (*g*) 1 Cor. 5. 7. (*h*) Col. 2. 14, 16. 17. Eph. 2. 14, 16. (*i*) 1 Cor. 9. 8, 9, 10. (*k*) Rom. 13. 8, 9, 10. James 2. 8, 10. 11, 12. (*l*) James 2. 10, 11. (*m*) Matt. 5. 17, 18, 19. Rom. 3. 31. (*n*) Rom 5. 14. Gal. 2. 16. Rom. 8. 1, Chap. 10. 4.

er condemned, yet it is of great Use to them, as well as to others, in that, as a Rule of Life, informing them of the Will of God, and their Duty, it directs and binds them to walk accordingly; (*o*) discovering also the sinful Pollutions of their Natures, Hearts and Lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against Sin; together with a clearer Sight of the Need they have of Christ, and the Perfection of his Obedience: It is likewise of Use to the Regenerate, to restrain their Corruptions, in that it forbids Sin; and the threatnings of it serve to shew what even their Sins deserve, and what Afflictions in this Life they may expect for them, although freed from the Curse and unallayed Rigour thereof. These Promises of it likewise shew them God's Approbation of Obedience, and what Blessings they may expect the Performance thereof, though not as due to them by the Law as a Covenant of Works; so as Man's doing Good, and refraining from Evil, because the Law incourageth to the one, and detereth from the other, is no Evidence of his being (*p*) under the Law, and not under Grace.

7. Neither are the forementioned Uses of the Law (*q*) contrary to the Grace of the Gospel, but do sweetly comply with it, the *Spirit* of *Christ* subduing (*r*) and inabling the Will of Man to do that freely and chearfully, which the Will of God, revealed in the Law, requireth to be done.

CHAP.

(*o*) Rom. 3. 20. Chap. 7. &c. (*p*) Rom. 6. 12, 13, 14. 1 Pet. 3. 8,—13. (*q*) Gal. 3. 21. (*r*) Ezek. 37. 21

CHAP. XX.

Of the GOSPEL, *and of the* EXTENT *of the* GRACE *thereof.*

1. THE Covenant of Works being broken by Sin, and made unprofitable unto Life, God was pleased to give forth the Promise of *Christ*, (*a*) the Seed of the Woman, as the Means of calling the Elect, and begetting in them faith and Repentance; in this Promise, the (*b*) Gospel, as to the Substance of it, was revealed, and therein effectual, for the Conversion and Salvation of Sinners.

2. This Promise of *Christ* and Salvation by him, is revealed only by (*c*) the Word of God; neither do the Works of Creation, or Providence, with the Light of Nature, (*d*) make Discovery of Christ, or of Grace by him, so much as in a general, or obscure Way: much less, that Men destitute of the Revelation of him by the Promise, or Gospel, (*e*) should be enabled thereby, to attain saving Faith, or Repentance.

3. The Revelation of the Gospel unto Sinners, made in divers Times, and by sundry Parts, with the Addition of Promises, and Precepts, for the Obedience required therein, as to the Nations, and Persons, to whom it is granted, is meerly of the (*f*) Sovereign Will and good Pleasure of God, not being annexed by virtue of any Promise, to the due Improvement of Men's natural Abilities, by virtue of common Light received without it; which none ever did

(*a*) Gen. 3. 15. (*b*) Rev. 13. 8. (*c*) Rom. 1. 17. (*d*) Rom. 10. 14, 15, 17. Prov. 29. 18. Isa. 25. 7. with Ch. 60. 2, 3. (*f*) Psalm 147. 10. Acts 16. 7.

did (*g*) make, or can so do: And therefore in all ages the Preaching of the Gospel hath been granted unto Persons and Nations, as to the Extent, or Streightning of it, in great Variety, according to the Counsel of the Will of God.

4. Although the Gospel be the only outward Means of revealing Christ, and saving Grace, and is, as such, abundantly sufficient thereunto; yet that Men, who are dead in Trespasses, may be Born again, Quickned or Regenerated, there is moreover necessary, an effectual insuperable (*h*) Work of the *Holy Spirit*, upon the whole Soul, for the Producing in them a new Spiritual Life; without which no other Means will effect (*i*) their Conversion unto God.

CHAP. XXI.

Of CHRISTIAN LIBERTY, *and* LIBERTY *of* CONSCIENCE.

1. THE Liberty which *Christ* hath purchased for Believers under the Gospel, consists in their Freedom from the Guilt of Sin, the condemning Wrath of God, the Rigour and (*a*) Curse of the Law, and in their being delivered from this present Evil (*b*) World, Bondage to (*c*) Satan, and Dominion (*d*) of Sin, from the (*e*) Evil of Afflictions, the Fear, and Sting (*f*) of Death, the Victory of the Grave, and (*g*) Everlasting Damnation; as also in their (*h*) free Access to God, and their yielding Obedience

(*g*) Rom. 1. 18, &c. (*h*) Psalm 110. 3. 1 Cor. 2. 14. Eph. 1. 19, 20. (*i*) John 6. 44. 2 Cor. 4. 4, 6. (*a*) Gal. 3. 13. (*b*) Gal. 1. 4. (*c*) Acts 26. 18. (*d*) Rom. 8. 3. (*e*) Rom. 8. 28. (*f*) 1 Cor. 15. 54, 55, 56, 57. (*g*) 2 Thess. 1. 10. (*h*) Rom. 8. 15.

dience unto him, not out of a slavish Fear, (*i*) but a Child like Love, and willing Mind.

All which were common also to Believers under the Law (*k*) for the Substance of them; but under the New Testament, the Liberty of Christians is further enlarged in their Freedom from the Yoke of the Ceremonial Law, to which the *Jewish* Church was subjected, and in greater Boldness of Access to the Throne of Grace, and in fuller Communications of the (*l*) Free Spirit of God, than Believers under the Law did ordinarily partake of.

2. God alone is (*m*) Lord of the Conscience, and hath left it free from the Doctrines and Commandments of Men (*n*) which are in any Thing contrary to his Word, or not contained in it. So that to believe such Doctrines, or Obey such Commands out of Conscience (*o*) is to betray true Liberty of Conscience; and the Requiring of an (*p*) implicit Faith, and absolute and blind Obedience, is to destroy Liberty of Conscience and Reason also.

3. They who, upon Pretence of Christian Liberty, do practise any Sin, or cherish any sinful Lust, as they do thereby pervert the main Design of the Grace of the Gospel, (*q*) to their own Destruction, so they wholly destroy (*r*) the End of Christian Liberty; which is, that, being delivered out of the Hands of all our Enemies, we might serve the Lord without Fear, in Holiness and Righteousness before him, all the Days of our Lives.

CHAP.

(*i*) Luke 1. 75. 1 John 4. 18. (*k*) Gal. 3. 9, 14. (*l*) John. 7. 38, 39. Heb. 10. 19, 20, 21. (*m*) Jam. 4. 12. Rom. 14. 4. (*n*) Acts 4. 19. & 5. 29. 1 Cor. 7. 23. Matt. 15. 9. (*o*) Col. 2. 20, 22, 23. (*p*) 1 Cor. 3. 5. 2 Cor. 1. 24. (*q*) Rom. 6. 1, 2. (*r*) Gal 5. 13. 2 Pet. 2. 18, 21.

CHAP. XXII.

Of RELIGIOUS WORSHIP *and the* SABBATH DAY.

1. THE Light of Nature shews that there is a God, who hath Lordship and Sovereignty over all; is Just, Good, and doth Good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the Heart, and all the Soul (*a*) and with all the Might. But the acceptable Way of Worshipping the true God, is (*b*) instituted by himself, and so limited by his own revealed Will, that he may not be worshipped according to the Imaginations and Devices of Men, or the Suggestions of Satan, under any visible Representations, or (*c*) any other Way, not prescribed in the Holy Scriptures.

2. *Religious Worship* is to be given to *God* the *Father*, *Son* and *Holy Spirit*, and to him (*d*) alone; not to *Angels*, *Saints*, or any other (*e*) *Creatures*; and since the Fall, not without a (*f*) *Mediator*, nor in the *Mediation* of any other but (*g*) Christ alone.

3. Prayer with Thankfulness, being one special Part of Natural Worship, is by God required of (*h*) all Men. But that it may be accepted, it is to be made in the (*i*) Name of the Son, by the Help (*k*) of the Spirit, according to (*l*) his Will; with Understanding,

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(*a*) Jer. 10. 7 Mark. 12. 33. (*b*) Deut. 12. 32. (*c*) Exod. 20. 4. 5, 6. (*d*) Matt. 4. 9, 10. John. 6. 23. Matt. 28. 19. (*e*) Rom. 1. 25. Col. 2. 18. Rev 19. 10. (*f*) John 14. 6. (*g*) 1 Tim 2 5. (*h*) Psalm 95. 1, 7. Psalm 65. 2. (*i*) John 14. 13, 14. (*k*) Rom 8. 26. (*l*) 2. John 5. 14.

derstanding, Reverence, Humility, Fervency, Faith, Love, and Perseverance; and, with others, in a (*m*) known Tongue.

4. Prayer is to be made for Things lawful, and for all Sorts of Men living, (*n*) or that shall live hereafter; but not (*o*) for the Dead, nor for those of whom it may be known, that they have sinned (*p*) the Sin unto Death.

5. The (*q*) Reading of the Scriptures, Preaching, and (*r*) Hearing the Word of God, teaching and admonishing one another in Psalms, Hymns, and Spiritual Songs, Singing with Grace in our Hearts to (*s*) the Lord; as also the Administration (*t*) of Baptism, and (*u*) the Lord's Supper, are all Parts of Religious Worship of God, to be performed in Obedience to him, with Understanding, Faith, Reverence, and Godly Fear; moreover, Solemn Humiliation, (*x*) with Fastings, and Thanksgiving, upon (*y*) special Occasions, ought to be used in an holy and religious Manner.

6. Neither Prayer, nor any other Part of religious Worship, is now, under the Gospel, tied unto, or made more acceptable by any Place in which it is (*z*) performed, or towards which it is directed; but God is to be worshipped every where in Spirit, and in Truth; as in (*a*) private Families (*b*) daily and (*c*) in secret each one by himself, so more solemnly in the Publick Assemblies, which are not carelesly, nor wilfully, to be (*d*) neglected or forsaken, when God by his Word or Providence calleth thereunto.

7. As it is of the Law of Nature, that in general, a

(*m*) 1 Cor. 14. 16, 17. (*n*) 1 Tim. 2. 1, 2. 2 Sam. 7. 29 (*o*) 2 Sam. 12. 21, 22, 23. (*p*) 1 John 5. 16. (*q*) 1 Tim 4. 13. (*r*) 2 Tim. 4. 2. Luke 8. 18. (*s*) Col. 3. 16. Eph. 5. 19. (*t*) Matt. 28. 19. 70. (*u*) 1 Cor. 15. 26. (*x*) Esth 4. 16. Joel 2. 12. (*y*) 15. 1. &c. Psalm 107. (*z*) Joh. 4. 21. Mal. 1. 11. 1 Tim. 2. 8. (*a*) Acts 10 2. (*b*) Matt. 6. 11. Psal. 55. 17. (*c*) Mat. 6. 6 (*d*) Heb. 10. 25. Acts 2. 24.

a Proportion of Time, by God's Appointment be set apart for the Worship of God, so by his Word, in a positive, moral, and perpetual Commandment, binding all Men, in all Ages, he hath particularly appointed one Day in Seven for a (*e*) Sabbath to be kept holy unto him, which from the Beginning of the World, to the Resurrection of Christ, was the last Day of the Week; and from the Resurrection of Christ, was changed into the first Day of the Week, (*f*) which is called the Lord's Day; and is to be continued to the End of the World, as the Christian Sabbath; the Observation of the Last Day of the Week being abolished.

8. The Sabbath is then kept holy unto the Lord, when Men, after a due Preparing of their Hearts, and ordering their common Affairs aforehand, do not only observe an holy (*g*) Rest all the Day, from their own Works, Words and Thoughts, about their worldly Employment and Recreations, but also are taken up the whole Time in the publick and private Exercises of his Worship and in the Duties (*h*) of Necessity and Mercy.

CHAP. XXIII.

Of SINGING *of* PSALMS, &c.

WE believe that (*a*) *singing the Praises of God*, is a holy Ordinance of Christ, and not a Part of Natural Religion, or a moral duty only; but that it is brought under Divine Institution, it being injoined

(*e*) Exod. 20. 8. (*f*) 1 Cor. 16. 1, 2. Acts 20. 7. Rev. 1. 10. (*g*) Isa. 58. 13. Neh. 13. 15, 23. (*h*) Mat. 12. 1, 13. (*a*) Acts 16. 25. Eph. 5. 19. Col. 3. 16.

injoined on the Churches of Christ to sing Psalms, Hymns, and Spiritual Songs; and that the whole Church in their Publick Assemblies (as well as private Christians) ought to (*b*) sing God's Praises according to the best Light they have received. Moreover, it was practised in the great Representative Church, by (*c*) our Lord Jesus Christ with his Disciples, after he had instituted and celebrated the Sacred Ordinance of his Holy Supper, as a commemotive Token of Redeeming Love.

CHAP. XXIV.

Of LAWFUL OATHS *and* VOWS.

1. A LAWFUL Oath is a Part of Religious Worship, (*a*) wherein the Person swearing in Truth, Righteousness, and Judgment, solemnly calleth God to witness what he sweareth; (*b*) and to judge him according to the Truth or Falseness thereof.

2. The Name of God only is that by which Men ought to swear; and therein it is to be used with all Holy Fear and Reverence; therefore to swear vainly or rashly by that glorious and dreadful Name, or to swear at all by any other Thing, is sinful and to be (*c*) abhorred; yet as in Matter of Weight and Moment, for Confirmation of Truth, (*d*) and ending all Strife, an Oath is warranted by the Word of God; so a lawful Oath being imposed, (*e*) by lawful Authority, in such Matters, ought to be taken.

(*b*) Heb. 2. 12. Jam. 5. 13. (*c*) Mat. 26. 30. Mat. 14. 26. (*a*) Exod. 20. 7. Deut. 10. 20. Jer. 4 2. (*b*) 2 Chron. 6. 22, 23. (*c*) Mat 5. 24, 37. Jam. 5. 12. (*d*) Heb. 6. 16. 2 Cor. 1. 23. (*e*) Neh. 13. 25.

3. Whosoever taketh an Oath, warranted by the Word of God, ought duly to consider, the Weightiness of so solemn an Act, and therein to avouch nothing but what he knoweth to be the Truth; for that by rash, false, and vain Oaths, the (*f*) Lord is provoked, and for them this Land mourns.

4. An Oath is to be taken in the plain and (*g*) common Sense of the Words, without Equivocation, or mental Reservation.

5. A Vow, which is not to be made to any Creature, but to God alone, (*h*) is to be made and performed with all religious Care and Faithfulness: But Popish Monastical Vows, (*i*) of perpetual single Life, professed (*k*) Poverty, and regular Obedience, are so far from being Degrees of higher Perfection, that they are superstitious, (*l*) and sinful Snares, in which no Christian may entangle himself.

CHAP. XXV.

Of the CIVIL MAGISTRATE.

1. GOD, the Supreme Lord, and King of all the World, hath ordained Civil (*a*) Magistrates to be under him, over the People, for his own Glory, and the publick Good; and to this End hath armed them with the Power of the Sword, for Defence and Encouragement of them that do Good, and for the Punishment of Evil Doers.

2. It is lawful for Christians to accept and execute the Office of a Magistrate, when called thereunto; in the Management whereof, as they ought especially to

(*f*) Lev. 19. 12. Jer. 23. 10. (*g*) Psalm 24. 4. (*h*) Psalm 76. 11. Gen. 28. 20, 21, 22. (*i*) 1 Cor. 7. 2, 9. (*k*) Eph. 4. 28. (*l*) Mat. 19. 11. (*a*) Rom. 13 1, 2, 3, 4.

to maintain (*b*) Justice, and Peace, according to the wholesome Laws of each Kingdom and Commonwealth: So for that end they may lawfully now under the New Testament (*c*) wage War upon just and necessary Occasions.

3. *Civil Magistrates* being set up by God, for the Ends aforesaid, Subjection in all lawful Things commanded by them, ought to be yielded by us in the Lord, not only for Wrath (*d*) but for Conscience-sake; and we ought to make Supplications and Prayers for Kings, and all that are in Authority (*e*) that under them we may live a quiet and peaceable Life, in all Godliness and Honesty.

CHAP. XXVI.

Of MARRIAGE.

1. MARRIAGE is to be between one *Man* and one *Woman*; (*a*) neither is it lawful for any *Man* to have more than one *Wife*, nor for any *Woman* to have more than one *Husband* at the same Time.

2. Marriage was ordained for the mutual Help (*b*) of *Husband* and *Wife*, (*c*) for the Increase of Mankind with a legitimate Issue, and for (*d*) preventing of Uncleanness.

3. It is lawful for (*e*) all Sorts of People to *Marry*, who are able with Judgment to give their Consent; yet it is the Duty of *Christians* (*f*) to *Marry* in the Lord; and therefore such as profess the true Religon,

(*b*) 2 Sam. 23. 3. Psalm. 82. 3, 4 (*c*) Luke 3. 14. (*d*) Rom. 13. 5, 6, 7. 1 Pet. 2. 17 (*e*) 1 Tim. 2. 1, 2. (*a*) Gen. 2. 24. Mal. 2. 15. Mat. 19. 5, 6. (*b*) Gen. 2. 18. (*c*) Gen. 1. 28. (*d*) 1 Cor. 7. 2, 9. (*e*) Heb. 13. 4. 1 Tim. 4. 3. (*f*) 1 Cor. 7. 39.

ſhould not *Marry* with Infidels, (*g*) or Idolaters; neither ſhould ſuch as are godly be unequally yoked, by *Marrying* with ſuch as are wicked in their Life, or maintain damnable Hereſie.

4. *Marriage* ought not to be within the Degrees of Conſanguinity (*h*) or Affinity, forbidden in the Word; nor can ſuch inceſtous *Marriage* ever be made lawful, by any Law of Man or Conſent of Parties, (*i*) ſo as thoſe Perſons may live together as *Man* and *Wife*.

CHAP. XXVII.

Of the CHURCH.

1. THE Catholick or Univerſal Church, which (with reſpect to the internal Work of the Spirit and Truth of Grace) may be called Inviſible, conſiſts of the whole (*a*) Number of the Elect, that have been, are, or ſhall be gathered into one, under Chriſt, the Head thereof: and is the Spouſe, the Body, the Fulneſs of Him that filleth all in all.

2. All Perſons, throughout the World, profeſſing the Faith of the Goſpel, and Obedience unto God by Chriſt, according unto it, not deſtroying their own Profeſſion by any Errors everting the Foundation, or Unholineſs of Converſation, (*b*) are and may be called viſible Saints; (*c*) and of ſuch ought all particular Congregations to be conſtituted.

3. The pureſt Churches under Heaven are ſubject (*d*) to Mixture, and Error; and ſome have ſo degenerated

(*g*) Neh. 13. 25, 26, 27. (*h*) Lev. 18. (*i*) Mat. 6. 18. 1 Cor. 5 1. (*a*) Heb. 12. 23. Col. 1. 18. Eph. 1. 10, 22, 23, and chap. 5. 23, 27, 32. (*b*) 1 Cor. 1. 2. Acts 11. 26. (*c*) Rom. 1. 7. Eph. 1. 20, 21. 22. (*d*) 1 Cor. 15. Rev. 2. and chap. 3.

nerated as to become (*e*) no Churches of Christ, but Synagogues of *Satan*; nevertheless Christ always hath had, and ever shall have a (*f*) Kingdom in this World, to the End thereof, of such as believe in him, and make Profession of his Name.

4. The Lord Jesus Christ is the Head of the Church, in whom, by the Appointment of the Father, (*g*) all Power for the Calling, Institution, Order, or Government of the Church, is invested in a supreme and sovereign Manner; neither can the Pope of *Rome* in any sense be Head thereof, but is (*h*) that Antichrist, that Man of Sin, and Son of *Perdition*, that exalteth himself in the Church against Christ, and all that is called God; whom the Lord shall destroy with the Brightness of his Coming.

5. In the Execution of this Power wherewith he is so intrusted, the Lord Jesus calleth, out of the World unto himself, through the Ministry of his Word by his Spirit, (*i*) those that are given unto him, by his Father, that they may walk before him in all the (*k*) ways of Obedience, which he prescribeth to them in his Word. Those thus called, he commandeth to walk together in particular Societies, or (*l*) Churches, for their mutual Edification and the due Performance of that publick Worship, which he requireth of them in the World.

6. The Members of these Churches are (*m*) Saints by Calling, visibly manifesting and evidencing in and by their Profession and Walking, their Obedience unto that Call of Christ; and do willingly consent to walk together according to the Appointment of Christ, giving up themselves to the Lord and one to another, by the Will of God, (*n*) in professed Subjection to the Ordinances of the Gospel. 7. To

(*e*) Rev. 18. 2. 2 Thess 2. 11, 12. (*f*) Mat. 16. 18. Psa. 72. 17. & Psalm 102. 28. Rev. 12. 17. (*g*) Col. 1. 18. Mat. 28. 19, 12, 20. Eph. 4. 11, 12. (*h*) 2 Thes. 2. 2,—9. (*i*) John 10. 16. & chap 12, 32. (*k*) Mat. 28. 20. (*l*) Mat. 18. 15, 20. (*m*) Rom. 1. 7. 1 Cor. 1. 2. (*n*) Acts 2. 41, 42. chap. 5. 13, 14. 2 Cor. 9. 13.

7. To each of these Churches thus gathered according to his Mind, declared in his Word, he hath given all that (*o*) Power and Authority, which is any way needful for their carrying on that Order in Worship and Discipline, which he hath instituted for them to observe, with Commands and Rules, for the due and right exerting and executing of that Power.

8. A particular Church gathered, and compleatly organized according to the Mind of *Christ*, consists of Officers and Members: And the Officers appointed by *Christ* to be chosen and set apart by the Church (so called and gathered) for the peculiar Administration of Ordinances, and Execution of Power, or Duty, which he intrusts them with, or calls them to, to be continued to the End of the World, are (*p*) Bishops, or Elders and Deacons.

9. The Way appointed by *Christ* for the Calling of any Person, fitted and gifted by the Holy Spirit, unto the Office of Bishop, or Elder, in a Church, is, that he be chosen thereunto by the common (*q*) Suffrage of the Church itself; and solemnly set apart by Fasting and Prayer, with Imposition of Hands of the (*r*) Eldership of the Church, if there be any before constituted therein: And of a Deacon (*s*) that he be chosen by the like Suffrage, and set apart by Prayer, and the like Imposition of Hands.

10. The Work of Pastors being constantly to attend the Service of Christ, in his Churches, in the Ministry of the Word, and Prayer, (*t*) with Watching for their Souls, as they that must give an Account to him; it is incumbent on the Churches to whom they minister, not only to give them all due respect, (*u*) but also to communicate to them of all their good Things, according to their Ability, so as they may have

(*o*) Mat. 18. 17, 18 1 Cor. 5. 4, 5. with verse 13. 2 Cor. 2. 6, 7, 8. (*p*) Acts 20. 17, with verse 28. Phil. 1. 1. (*q*) Acts 14. 23. See the Original. (*r*) 1 Tim. 4. 14. (*s*) Acts 6. 3, 5, 6. (*t*) Acts 6. 4. Heb. 13. 17. (*u*) 1 Tim. 5. 17, 18. Gal. 6. 6, 7.

have a comfortable Supply, without being themſelves (*x*) entangled in Secular Affairs; and may alſo be capable of exerciſing (*y*) Hoſpitality towards others; and this is required by the (*z*) Law of Nature, and by the expreſs Order of our Lord Jeſus, who hath ordained, that they that preach the Goſpel, ſhould live of the Goſpel.

11. Although it be incumbent on the Biſhops or Paſtors of the Churches, to be Inſtant in Preaching the Word, by Way of Office, yet the Work of Preaching the Word is not ſo peculiarly confined to them, but that others alſo (*a*) gifted, and fitted by the Holy Spirit for it, and approved, and called by the Church, may and ought to perform it.

12. As all Believers are bound to join themſelves to particular Churches, when and where they have Opportunity ſo to do; ſo all that are admitted unto the Privileges of a Church, are alſo (*b*) under the Cenſures and Government thereof, according to the Rule of Chriſt.

13. No Church-members, upon any Offence taken by them, having performed their duty required of them towards the Perſon they are offended at, ought to diſturb any Church Order, or abſent themſelves from the Aſſemblies of the Church, or Adminiſtration of any Ordinances, upon the Account of ſuch Offence at any of their Fellow-members, but to wait upon *Chriſt*, (*c*) in further Proceeding of the Church.

14. As each Church, and all the Members of it, are bound to (*d*) pray continually, for the Good and Proſperity of all the Churches of *Chriſt*, in all Places, and upon all Occaſions to further, (every one within the Bounds of their Places and Callings, in the Exerciſe of their Gifts and Graces) ſo the Churches (when

(*x*) 2. Tim 2. 4. (*y*) 1 Tim. 3, 2. (*z*) 1 Cor. 9. 6, 14 (*a*) Acts 11. 19 20, 21. 1 Pet. 4. 10. 11. (*b*) 1 Theſſ. 5. 14. 2 Theſſ. 3. 6, 14, 15. (*c*) Mat. 18. 15, 16, 17. Eph. 4. 2, 3. (*d*) Eph. 6. 18. Pſalm 122. 6.

(when planted by the Providence of God, so as they may enjoy Opportunity and Advantage for it) ought to hold (*e*) Communion amongst themselves, for their Peace, Increase of Love and mutual Edification.

15. Cases of Difficulties or Differences, either in Point of Doctrine or Administration; wherein either the Churches in general are concerned, or any one Church, in their Peace, Union, and Edification; or any Member, or Members of any Church are injured, in or by any Proceedings in Censures not agreeable to Truth and Order: It is according to the Mind of Christ, that many Churches holding Communion together, do by their Messengers meet to consider, (*f*) and give their Advice in or about that Matter in Difference, to be reported to all the Churches concerned; howbeit these Messengers assembled, are not intrusted with any Church-power properly so called; or with any Jurisdiction over the Churches themselves, to exercise any Censures either over any Churches, or Persons; or (*g*) to impose their Determination on the Churches or Officers.

CHAP. XXVIII.

Of the COMMUNION *of* SAINTS.

1. ALL Saints that are united to Jesus Christ their Head, by his Spirit, and Faith, although they are not made thereby one Person with him, have (*a*) fellowship in his Graces, Sufferings, Death,

(*e*) Rom. 16. 1, 2. 3 John 8. 9, 10. (*f*) Acts 15. 2, 4, 6. *and* 22, 23, 25. (*g*) 2 Cor. 1. 24. 1 John 4. 1. (*a*) 1 John 1. 3. John 1. 16. Phil. 3. 10. Rom. 6. 5, 6.

Death, Resurrection and Glory; and being united to one another in Love, they (*b*) have Communion in each others Gifts and Graces, and are obliged to the Performance of such Duties, publick and private, in an orderly Way, (*c*) as do conduce to their mutual Good, both in the inward and outward Man.

2. Saints by Profession, are bound to maintain an holy Fellowship and Communion in the Worship of God, and in Performing such other Spiritual Services, (*d*) as tend to their mutual Edification; as also in relieving each other in (*e*) outward Things, according to their several Abilities, and Necessities; which Communion according to the Rule of the Gospel tho' especially to be exercised by them, in the Relations wherein they stand, whether in (*f*) Families, or (*g*) Churches, yet as God offereth Opportunity, is to be extended to all the Houshold of Faith, even all those who in every Place call upon the Name of the Lord Jesus; nevertheless their Communion one with another as Saints, doth not take away, or (*h*) infringe the Title or Property which each Man hath in his Goods and Possessions.

CHAP. XXIX.

Of BAPTISM *and the* LORD'S SUPPER.

1. BAPTISM and the Lord's Supper, are Ordinances of positive and sovereign institution, appointed by the Lord Jesus the only Lawgiver, to be continued in his Church (*a*) to the End of the World. 2. These

(*b*) Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3. 21. 22, 23. (*c*) 1 Thess. 5. 11, 14. Rom. 1. 12. 1 John 3. 17, 18. Gal. 6 10. (*d*) Heb. 10. 24. 25. with Chap. 3. 12, 13. (*e*) Acts. 11. 29, 30. (*f*) Eph. 6. 4. (*g*) 1 Cor. 12. 14, 27. Acts 5. 4. Eph 4. 28. (*a*) Matth. 28. 19, 20. 1 Cor. 11. 26.

2. These holy Appointments are to be administred by those only, who are qualified, and thereunto called according (*b*) to the Commission of Christ.

CHAP XXX.

Of BAPTISM.

1. BAPTISM is an Ordinance of the New Testament, ordained by Jesus Christ, to be unto the Party baptized, a Sign of his Fellowship with him in his Death (*a*) and Resurrection; of his being engrafted into him; of (*b*) Remission of Sins; and of his (*c*) giving up unto God, thro' Jesus Christ, to live and walk in newness of Life.

2. Those who do actually profess (*d*) Repentance towards God, Faith in, and Obedience to our Lord Jesus, are the only proper Subjects of this Ordination.

3. The outward Element, to be used in this Ordinance, (*e*) is Water, wherein the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or Dipping of the Person (*f*) in Water, is necessary to the due Administration of this Ordinance.

CHAP.

(*b*) Mat. 28. 19. 1 Cor. 4. 1. (*a*) Rom. 6. 3 4, 5. Col. 2. 12. Gal. 3. 27. (*b*) Mark. 1. 4. Acts 26. 16. (*c*) Rom. 6. 24. (*d*) Mark. 16. 16. Acts 8. 37, 38. (*e*) Mat. 28. 19, 20. with Acts 8. 38. (*f*) Mat. 5. 16. John 3. 23.

CHAP. XXXI.

Of LAYING *on of* HANDS.

WE believe that (*a*) *laying on of Hands* (with Prayer) *upon baptized Believers, as such*, is an Ordinance of Chriſt, and ought to be ſubmitted unto by all ſuch Perſons that are admitted to partake of the Lord's Supper; and that the End of this Ordinance is not for the extraordinary Gifts of the Spirit, but for (*b*) a farther Reception of the Holy Spirit of Promiſe, or for the Addition of the Graces of the Spirit, and the Influences thereof; to confirm, ſtrengthen, and comfort them in Chriſt Jeſus; it being ratified and eſtabliſhed by the (*c*) extraordinary Gifts of the Spirit in the Primitive times, to abide in the Church, as meeting together on the firſt Day of the Week, was *Acts* 2. 1. that being the Day of Worſhip, or Chriſtian Sabbath, under the Goſpel; and as Preaching the Word was, *Acts* 10. 44. and as Baptiſm was, *Mat.* 3. 16. and Prayer was, *Acts.* 4. 31. and ſinging Pſalms, *&c.* was *Acts.* 16. 25, 26. ſo this of laying on of Hands was, *Acts.* 8. & *ch.* 19. For as the whole Goſpel *was confirmed by* (*d*) *Signs and Wonders, and divers Miracles and Gifts of the Holy Ghoſt* in general, ſo was every Ordinance in like manner confirmed in particular.

CHAP.

(*a*) Heb. 5. 12. and 6. 1, 2. Acts 8. 17, 18, and 19, 6. (*b*) Eph. 1. 13. 14. (*c*) Acts 8. and 19. 6. (*d*) Heb. 2. 3, 4.

CHAP. XXXII.

Of the LORD'S SUPPER.

1. THE Supper of the Lord Jesus, was instituted by him, the same Night wherein he was betrayed, to be observed in his Churches unto the end of the World, for the perpetual Remembrance, and shewing forth the Sacrifice of himself in his Death, (*a*) Confirmation of the Faith of Believers in all the Benefits thereof, their spiritual Nourishment, and Growth in him, their further Ingagement in and to all Duties which they owe unto him; (*b*) and to be a Bond and Pledge of their Communion with him, and with each other.

2. In this Ordinance Christ is not offered up to his Father, nor any real Sacrifice made at all for Remission of Sin, of the Quick or Dead, but only a Memorial of that (*c*) one offering up of himself, by himself, upon the Cross, once for all; and a Spiritual Oblation of all (*d*) possible Praise unto God for the same. So that the *Popish* Sacrifice of the Mass (as they call it) is most abominable, injurious to Christ's own only Sacrifice, the alone Propitiation for all the Sins of the Elect.

3. The Lord Jesus hath in this Ordinance, appointed his Ministers to Pray, and Bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy Use, and to take and break the Bread; to take the Cup (*e*) and (they communicating

(*a*) 1 Cor. 11. 23, 24, 25, 26. (*b*) 1 Cor. 10. 16, 17, 21. (*c*) Heb. 9. 25, 26, 28. (*d*) 1 Cor. 11. 24. Mat. 26. 26, 27. (*e*) 1 Cor. 11. 23, 24, 25, 26, &c.

cating also themselves) to give both to the Communicants.

4. The Denial of the Cup to the People, worshipping the Elements, the lifting them up, or carrying them about for Adoration, and reserving them for any pretended Religious Use, (*f*) are all contrary to the Nature of this Ordinance, and to the Institution of Christ.

5. The outward Elements in this Ordinance, duly set apart to the Uses ordained by Christ, have such Relation to him crucified, as that truly, although in Terms used figuratively, they are sometimes called by the Name of the Things they represent, to wit, the (*g*) Body and Blood of Christ, albeit in Substance and Nature, they still remain truly and only (*h*) Bread and Wine, as they were before.

6. The Doctrine which maintains a Change of the Substance of Bread and Wine, into the Substance of Christ's Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other Way, is repugnant not to Scripture (*i*) alone, but even to common Sense and Reason, overthroweth the (*k*) Nature of the Ordinance, and hath been, and is the Cause of manifold Superstitions, yea, of gross Idolatries.

7. Worthy Receivers, outwardly partaking of the visible Elements in this Ordinance, do then also inwardly, by Faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, (*l*) and all the Benefits of his Death; the Body and Blood of Christ being then not corporally or carnally, but spiritually present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward Senses.

(*f*) Mat 26. 26, 27, 28. Mat. 15. 9. Exod. 20. 4, 5. (*g*) 1 Cor. 27. 11. (*h*) 1 Cor. 11. 26. & Ver. 28. (*i*) Acts 3. 21. Luke 24. 6. & Ver. 39 (*k*) 1 Cor. 11. 24, 25. (*l*) 1 Cor. 10. 16. ch. 23. 11, ——26.

8. All ignorant and ungodly Persons, as they are unfit to enjoy Communion (*m*) with Christ, so are they unworthy of the Lord's Table, and cannot, without great Sin against him, while they remain such, partake of these Holy Mysteries (*n*) or be admitted thereunto: Yea, whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgment to themselves.

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CHAP. XXXIII.

Of the STATE *of* MAN *after* DEATH, *and of the* RESURRECTION *of the* DEAD.

1. THE Bodies of Men after Death return to Dust, (*a*) and see Corruption; but their Souls (which neither die or sleep) having an immortal Subsistence, immediately (*b*) return to God who gave them: The Souls of the Righteous being then made perfect in Holiness, are received into Paradise, where they are with *Christ*, and behold the Face of *God*, in Light and (*c*) Glory, waiting for the full Redemption of their Bodies; and the Souls of the Wicked are cast into Hell, where they remain in Torment and utter Darkness, reserved to (*d*) the Judgment of the Great Day; besides these two Places, for Souls separated from their Bodies, the Scripture acknowledgeth none.

2. At the Last Day, such of the Saints as are found alive, shall not sleep, but be (*e*) changed; and all the

(*m*) 2 Cor. 6. 14. 15. (*n*) 1 Cor. 11. 29. Mat. 7. 6. (*a*) Gen. 3. 19. Acts. 13. 36. (*b*) Eccl. 12. 7. (*c*) Luke 23. 43 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Heb. 12. 23. (*d*) Jude 6. 7. 1 Pet. 3. 9. Luke 16. 23. 24. (*e*) 1 Cor. 15. 51, 52. 1 Thess. 4. 17.

the Dead shall be raised up with the self-same Bodies, and (*f*) none other; although with different (*g*) Qualities, which shall be united again to their Souls for ever.

3. The Bodies of the Unjust shall, by the Power of Christ, be raised to dishonour; the Bodies of the Just, by his Spirit, unto Honour, (*h*) and be made conformable to his own glorious Body.

CHAP. XXXIV.

Of the LAST JUDGMENT.

1. GOD hath appointed a Day wherein he will judge the World in Righteousness, by (*a*) Jesus Christ; to whom all Power and Judgment is given of the Father; in which Day not only the (*b*) Apostate Angels shall be judged, but likewise all Persons that have lived upon the Earth, shall appear before the Tribunal of Christ, (*c*) to give an Account of their Thoughts, Words and Deeds, and to receive according to what they have done in the Body, whether Good or Evil.

2. The End of God's appointing this Day, is, for the Manifestation of the Glory of his Mercy, in the Eternal Salvation of the Elect; (*d*) and of his Justice, in the Eternal Damnation of the Reprobate, who are wicked and disobedient; for then shall the Righteous go into Everlasting Life, and receive that Fulness of Joy and Glory, with Everlasting Reward,

(*f*) Job 19. 29, 27. (*g*) 1 Cor. 15. 42, 43. (*h*) Acts 24. 15. John 5. 28, 29. Phil. 3. 21. (*a*) Acts. 17. 31. John 5. 22, 27. (*b*) 1 Cor. 6. 3. Jude 6. (*c*) 2 Cor. 5. 10. Eccl. 12. 14. Mat 12. 36. Rom. 14. 10, 12. Mat. 25. 32. *&c.* (*d*) Rom. 9. 22, 23. (*e*) Mat. 25. 21, 34. 2 Tim. 4. 8.

in the Presence (*e*) of the Lord: But the Wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into Eternal Torments, and (*f*) punished with Everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power.

3. As Christ would have us to be certainly perswaded, that there shall be a Day of Judgment, both (*g*) to deter all Men from Sin, and for the greater (*h*) Consolation of the Godly, in their Adversity so will he have that Day unknown to Men, that they may shake off all carnal Security, and be always watchful, because they know not at what Hour the (*i*) Lord will come, and may ever be prepared to say (*k*) *Come, Lord Jesus, Come quickly.* Amen.

(*f*) Mat. 25. 26. Mark 9. 48. 2 Thess. 1. 7, 8, 9, 10. (*g*) 2 Cor. 5. 10, 11. (*h*) 2 Thess. 1. 5, 6, 7. (*i*) Mark 13. 35, 36, 37. Luke 13. 35, 36. (*k*) Rev. 22. 20.

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To

To all Thoſe into whoſe Hands the foregoing Confeſſion of Faith, unto which the following Abſtract concerning our Diſcipline is now annexed, ſhall come.

OUR laſt Aſſociation, met at Philadelphia, Sept. 25. 1742. *taking into Conſideration the general Intereſt of the Goſpel, and eſpecially the Intereſt of the Churches they were related unto and did then repreſent, judged it expedient to reprint the* Confeſſion of Faith, *put forth by the Elders and Brethren of upwards of* 100 *Congregations baptized upon Profeſſion of Faith in* England *and* Wales, *met in* London, Sept. 3. 1689. *with the Additions concerning* Impoſition of Hands, *and* Singing of Pſalms in the Worſhip of God.

The Aſſociation likewiſe thought it proper to annex an Abſtract, or brief Treatiſe concerning our Diſcipline, but not having (for ſome Reaſons) fixed on any particular Piece extant, they left it to Mr. Jenkin Jones *and myſelf to prepare a ſhort Narrative, in the moſt compendious Manner we could; but Mr.* Jones, *by reaſon of his other Avocations, not being able to prepare any thing in due Time, requeſted me to take it upon myſelf, which, after we had conſulted on ſome Particulars (tho' many other Things at this Juncture requiring my Time and employing my Thoughts, I could wiſh ſome other perſon had undertaken) I accepted that I might prevent any Diſappointment,*

ment, and have endeavoured to perform as my small Leisure would permit. And we having a small Tract published by Mr. Elias Keach, *and having also found a Manuscript left by my Brother* Abel Morgan, *deceased, which he intended (had he longer lived) to have revised and put in Print for the Benefit of our Churches; I have transcribed some Things out of said Manuscript, and some other Things out of Mr.* Keach, *some Things without Variation, and some Things with Variation; besides which I have in some Cases consulted Dr.* Owen *and Dr.* Goodwin, *and in some Things I have followed the Agreement that our Association came to some Years ago, especially concerning the Admission and Dismission of Members. I have endeavoured to include the most material Things in Discipline (tho' very briefly) in the few following Pages; and I desire the Reader may be pleased to take the pains to peruse the the Scriptures referred to in every Particular, that the Grounds of our Practice may be better understood.*

That this impartial Account of our Principles and Practice may be accompanied with the Blessing of God, to be beneficial unto Men, is the hearty Prayer of

Your well-wisher,

and Servant,

in all Gospel-Service,

BENJA. GRIFFITH.

A SHORT

A SHORT TREATISE, &c.

Concerning a true and orderly GOSPEL CHURCH.

BEFORE there can be any orderly Diſcipline among a chriſtian Aſſembly, they muſt be orderly conſtituted into a Church-State, according to the Inſtitution of Chriſt in the Goſpel.

1. A viſible Goſpel Church is made by gathering divers ſelect Perſons unto Jeſus Chriſt, in a Spiritual Body, and Relation to him as their political Head, *Ezek.* 34. 11. 2 *Theſſ.* 2. 1. himſelf being the great Shepherd, that firſt ſeeks them, and prepares them by the Work of renewing Grace, for ſuch ſpiritual Building.

2. Chriſt as the Mediator of the new Covenant, ordereth the everlaſting Goſpel to be preached, and accompanying it with his holy Spirit, bleſſeth it to the turning of Men from Darkneſs to Light, working Faith and Love in them *Epheſ.* 2. 17. *Acts.* 26. 18.

3. When Sinners are thus wrought upon effectually, to ſuch a ſuitable Number, as may be an eſſential Church, *i. e.* ſo many as may act properly and orderly as a Church, *Matth.* 18. 15.—17. that then it will be proper for them by their mutual conſent, to propoſe to be conſtituted a Church, or that

others

others seeing the Expediency thereof may encourage the same. *Acts* 11.

4. For the Accomplishment of so glorious a Work, it is necessary that a Day of Fasting and Prayer be appointed by and among such Believers, and that such procure such neighbouring Helps as they can, especially of the Ministry. *Acts* 8. 14. 1 *Thess.* 3. 2.

5. The Persons being first orderly Baptized, according to the Command of Christ in *Mat.* 28. 19. and being all satisfied of the Graces and Qualifications of each other, and being willing in the Fear of God to take the Laws of Christ upon them, and do by one mutual Consent give up themselves to the Lord, and to one another in the Lord, 2 *Cor* 8. 5. solemnly submitting to the Government of Christ in his Church, and being united, they are to be declared a Gospel-Church of Jesus Christ, *Phil.* 2. 2, 3, 4. *Rom.* 15. 7. *Chap.* 12. 1. *Acts* 2. 41, 42.

6. A Number of Believers thus united under Christ their mystical Head, are become a Church essential; and as such is the first and proper Subject of the Keys, and have Power and Privilege to govern themselves, and to choose out their own ministerial Officers. *Acts* 14. 23. *Chap.* 6. 3.

Concerning MINISTERS. *&c.*

A CHURCH thus constituted, is not yet compleated, while wanting such ministerial Helps, as Christ hath appointed for its Growth and well being; and wanting Elders and Deacons to officiate among them. Men, they must be, that are qualified for the Work; their Qualifications are plainly and fully set down in holy Scripture, 1 *Tim.* 3.

3. 2—7. *Tit.* 4. 5—10. all which muſt be found in them, in ſome good Degree, and it is the Duty of the Church to try the Perſons, by the Rule of the Word.

Objection. But what ſhall a Church do, in caſe they can have none among them fit to bear Office according to the Rule of the Word?

Anſw. (1.) That to expect to have Officers perfect in the higheſt Degrees of thoſe Qualifications, were to expect apoſtolical and extraordinary ceaſed Gifts in ordinary Times. (2.) If none among the Members of a Church be found fit in ſome Meaſure for the Miniſtry, a neighbouring Church may and ought, if poſſible, to ſupply them, *Cant.* 8. 8. (3.) Let ſuch as they have, if they have any that ſeem hopeful, be a while upon Tryal; and the Perſon that the Lord ſhall chuſe, will flouriſh in ſome good Meaſure with *Aaron*'s Rod among the Rods of the Tribes.

2. A Church being deſtitute of miniſterial Helps, may, after mature and often deliberate Conſultation, and ſerious Prayers to God, pitch upon ſome Perſon or Perſons in particular, giving him or them a ſolemn Invitation to the Work of the Miniſtry upon Tryal; and if ſuch accept of the Church's Call, let ſuch be upon Tryal, to ſee if ſuch fear God, make Godlineſs their Buſineſs, and be addicted to the Work of the Miniſtry, ſeeking to further the Intereſt of Chriſt, and the Edification of his People in ſound and whoſeſome Doctrine; and to ſee if any Vices or Immorality appear in their Advances, 1 *Cor.* 16. *Phil.* 2. 20, 21. Read the Qualifications in 1 *Tim.* 3. And in caſe a Church ſhould call a Perſon to be their Miniſter, who is a member of ſome Siſter-Church, and he accept their Call to be their Miniſter, he muſt in the firſt Place give himſelf a Member with the Church ſo calling him, that ſo they may chuſe him among themſelves as *Acts* 6. 3.

After

After having taken all due Care to chuse One for the Work of the Ministry, they are by and with the unanimous Consent or Suffrage of the Church, to proceed to his Ordination; which is a solemn Setting-apart of such a Person for the sacred Function (in this wise) By setting apart a Day of Fasting and Prayer, *Acts* 13. 2, 3, the whole Church being present, he is to have the Hands of the Presbytery of that Church (or of neighbouring Elders called and authorised by that Church) whereof such a Person is a Member, solemnly laid upon him, 1 *Tim.* 5. 22. *Tit.* 1. 5. *Acts* 14. 23. 1 *Tim.* 4. 14. and thus such a Person is to be recommended into the Work of the Lord, and to take particular Care of the Flock of whom he is thus chosen, *Acts* 20. 28.

4. The Minister being thus put upon his Work, proceeds (1) to preach the Word of God unto them, thereby to feed the Flock, and therein ought to be faithful and laborious, studying to shew himself a Workman that needeth not to be ashamed, rightly dividing the Word of Truth, 2 *Tim*, 2. 15. as he is a Steward of God in the Mysteries of the Gospel, 1 *Cor.* 4. 1, 2. and therefore ought to be a Man of good Understanding and Experience, being found in the Faith, not a Novice, or a double-minded unstable Man, nor such as is light-spirited or of a shallow Understanding, but one that is Learned in the Mysteries of the Kingdom, because he is to feed the People with Knowledge and Understanding, *Jer.* 3. 15. he must be faithful in declaring the whole Counsel of God, *Acts* 20. 20. he is to instruct them in all practical Godliness, Laying before them their manifold duties, and to urge them upon their Consciences, *Tit.* 2. 1—15. 1 *Tim.* 4. 6. (2) he must watch over them, as one that must give an Account to God, *Heb.* 13. 17. such must have an Eye upon every Member to see how they behave in the House of God, where the Presence of the Lord is more eminently,

eminently, and where also the Angels do always attend; and also their Behavour in the Families they belong to, and their Conversation abroad: According to their Capacities, they are not to sleep under their Charge. (3) He is to visit his Flock, to know their State, in order to minister suitable doctrinal Relief unto them, and that he may know what Disorders there may be among them, that the Unruly may be reproved, *Pro.* 27. 23. 1 *Thess.* 5. 14, 15. (4) He is to administer all the Ordinances of Christ amongst them: As Baptism, and the Lord's Supper, and herein he must be careful to follow the primitive Pattern, thereby to hold forth the great End, wherefore they were ordained. (5) He must be instant with God, in his Prayers for and with them, as Opportunity may serve. (6) He must show them a good Example in all respects, in Conversation, Sobriety, Charity, Faith and Purity, 1 *Tim.* 4. 12. behaving himself impartial unto all, not preferring the Rich before the Poor, nor lording it over God's Heritage, nor assume greater Power than God hath given him, *James* 2. 4. 1 *Tim.* 5. 21. 1 *Pet* 5. 3, 5.

Of Ruling Elders.

RULING Elders are such Persons as are endued with Gifts to assist the Pastor or Teacher in the Government of the Church; it was as a Statute in Israel, *Exod.* 18. *Deut.* 1. 9-13. The Works of Teaching and Ruling belong both to the Pastor; but in case he be unable, or the Work of Ruling too great for him, God hath provided such for his Assistance, and they are called Ruling Elders, 1 *Tim.* 5. 17. Helps, 1 *Cor.* 12. 28. Governments, or he

that ruleth, *Rom.* 12. 8. They are qualified for, and called unto, one Part of the Work: And Experience teacheth us the Use and Benefit of such Rulers in the Church, in easing the Pastor or Teacher, and keeping up the Honour of the Ministry. Their Qualifications are such as are requisite to Rule, as Knowledge, Judgment, Prudence, *&c.* and as to the manner of their Ordination, it is like Ordination unto other Offices in the Church, with Fasting and Prayer, with Imposition of Hands. Their Office only relateth to Rule and Order, in the Church of God, and doth not include Teaching; yet if the Church findeth they have Gifts and Abilities to be useful in Teaching, they may be put upon Tryal, and if approved, they may be called and solemnly set apart by Ordination, it being wholly a distinct Office from the former, which was only to rule well, and not to labour in Word and Doctrine.

Of Deacons.

DEACONS are Men called forth by the Church, to serve in the outward Concerns thereof; whose Office is to serve Tables. *Acts* 6. 2—7. they are to be entrusted with the Stock of the Church, out of which Stock they are to assist the poor Members of the Church, and to provide Bread and Wine for the Lord's Table, and also to have Regard to the Minister's Table; and moreover they should see that all the Members of the Church do contribute towards the proper Uses of the Church, (that therefrom all necessary Occasions may be supplied) as God hath given them, they to the Poor, so that none be neglected, 1 *Cor.* 16. 2. by the faithful Discharge of which Office they shall purchase to themselves

themſelves a good Degree and great Boldneſs in the Faith, 1 *Tim.* 3. 13. The Qualifications of theſe Officers are laid down 1 *Tim.* 3. 8—13. *Acts* 6. 2—8.

Of the Admiſſion of Church Members.

THE Lord Jeſus Chriſt hath committed the Uſe and Power of the Keys, in Matters of Government, to every viſible congregational Church, to be uſed, according to the Rules and Directions that he hath given in his Word, in his Name and to his Glory: The Keys are the Power of Chriſt, which he hath given to every particular Congregation, to open and ſhut itſelf by; and to do all Things in order to the great Things propoſed, *viz.* his Glory and his People's ſpiritual Benefit, in Peace and Purity, *Iſa.* 9. 7. *Chap.* 22. 22. *Revel.* 3. 7. *Hebr.* 3. 6. *Eph.* 2. 19—22. *Matt.* 16. 19. *John* 20. 23.

By Virtue of the Charter and Power aforeſaid, which Chriſt hath given to his Church, his ſpiritual Corporation, they are enabled to receive Members in, and to exclude unworthy Members as Occaſion may require, as may appear by divers Examples, *Rom.* 14. 1. *Acts* 2. 41. 1 *Cor.* 5. 4. 5. *Mat.* 18. 18. 2 *Theſſ.* 2. 6. 14.

In this Caſe, a Church hath to do, either with Non-members, or thoſe that are Members of other Churches; as to Non-members propoſing for Admiſſion into the Church, the Paſtor, Teacher and Elders of the Church are to be acquainted therewith, and the Body of the Church alſo, in order that they may know the Intent of ſuch Perſon or Perſons. A convenient Meeting is neceſſary. When the Church is come together, and the Perſon propoſing being preſent, after Prayer to God for Direction, the

Minister or Pastor of the Church is to put several Questions to the Person proposing. (1) Concerning the Ground and Reason of his Hope, 1 *Pet.* 3. 15. wherein is to be enquired, what Experience he hath of the manifold Graces of the holy Spirit, working in him Repentance from dead Works as *Acts* 2. 38. *Heb.* 6. 2. and Faith towards our Lord Jesus Christ in whom alone is Salvation hoped for, *Acts* 20. 21. *Philem.* 5. for without there be some good Grounds, in the Judgment of Charity, that such an one is a new Creature, the Door of Admission is not to be opened, for that would be Abusing the Privileges of the House of God. Therefore all due and regular Care, is to be taken, *Psal.* 66. 16. *Acts* 9. 27.

Secondly. What competency of Knowledge, in the principal Doctrines of Faith and Order, such hath acquired, 1 *Tim.* 2. 4—6. whether such Person be well instructed in the Knowledge of God, in his glorious Attributes, in the Doctrine of the Trinity, or one God in three Persons, the Person, Natures and Offices of Christ; the Nature of the Law; of original Sin; of the Pollution of Man, by Reason of Sin, and lost and undone Estate thereby, and of his being a Child of Wrath by Nature; of the Nature of the Redemption wrought by Christ, his Sufficiency to satisfy Divine Justice; of the Reconciliation of Sinners to God, by the Death of his Son; of our Sins being imputed to Christ, and his Righteousness imputed to us for Justification, being received by Faith alone; of the Resurrection of Christ's Body, and his Ascension into Heaven, and of his coming thence the second Time, to judge the Quick and the Dead; and of the Resurrection of the dead Bodies of Men, and of the Eternal Judgment; and of such proposing Person's Resolution to persevere in the Profession of these Truths unto the End. Such Things are needful to be enquired into, by Reason that too many in our Day do build their Conversion

ſion upon their Convictions, and ſome General Notions of the Chriſtian Religion, when indeed they are utter Strangers unto, and very ignorant of the great Myſteries of the Goſpel. Yet great Care is to be taken that the Weak be not diſcouraged, for the ſmoaking Flax is not to be quenched, nor the bruiſed Reed to be broken, but ſuch ignorant Perſons are to be taught by gentle Inſtructions, and Means ought to be uſed for their Furtherance in the Knowledge of divine Truths, *Math.* 28. 19. and where there is the Beginnings of true and ſaving Grace in the Heart, ſuch will with a ſpiritual Appetite, receive the ſincere Milk of the Word, that they may grow thereby, 1 *Pet.* 2. 2. and a Church ought to be careful not to reject thoſe, whom they judge to have the leaſt Degree of the Work of ſaving Grace, wrought in them, *Rom.* 14. 1.

Thirdly. Enquiry muſt be made whether ſuch a Perſon's Life and Converſation is anſwerable to ſuch a Profeſſion, that he be likely to adorn the Goſpel with a holy Converſation, *Tit.* 2. 11—15. *Chap.* 3. 8. This regular Carefulneſs is an indiſpenſible Duty of all regular Churches, to uſe in the Admiſſion of Members; and tho' all due Care be uſed, yet ſome unſound and rotten Profeſſors will creep in unawares, and have crept into the pureſt Churches, *Jude* ver. 4. 1 *John* 2. 19. *Acts* 5. *Acts* 20. 29. 30. *Galat.* 2. 4. and the fallibility of Churches in this Matter, is not to be urged, as an Argument or Ground to neglect the Duty incumbent on the Churches, according to the Rule of the Word.

And after ſuch Examination, the Queſtion is to be put to the Church, whether they are all ſatisfied with the Party's Confeſſion and Converſation; and if the Anſwer be in the Affirmative, then the Paſtor or Miniſter is to proceed, to aſk the Party propoſing, if he be willingly reſolved (as God ſhall give Ability) to walk in a profeſſed Subjection to the Commands and

Institutions of Christ revealed in the Gospel, and to give himself a Member of that Church in particular, *Rom.* 12. 1. *Chap.* 15. 7, 8, 9. 2 *Cor.* 8. 5. and to continue in the Communion, Faith, and Order thereof, according to the Gospel-Rules and Directions, and after the Person is baptised according to the Institution and Command of Christ, and come under the Imposition of the Hands of the Elders of the Church, according to the Practice of the Apostles, *Acts* 8. 14—17. *Hebr.* 6. 2. the Pastor, Minister or Elders, as presiding in the Acts of the Church's Power, do receive such an one into the Communion and Fellowship of that Church in particular. But if the Church is not satisfied with the Person's Confession or Conversation, it is proper (if the Objections be of any Weight) to defer the Party's Admission until a more ample Satisfaction can be given, that all, if possible, may receive such with Freedom in Love, and so as to discharge all Gospel Duties towards him, as may promote his Edification in the Faith, and his Increase in Grace, 2 *Cor.* 1. 24. *Chap.* 10. 8.

And concerning those that are Members of Sister Churches, their Admission is either transient or occasional Admission; or when any Person is dismissed wholly from one Church, and transmitted or recommended to another Church of the same Faith, Order and Practice. (1) Such as are and continue Members of other regular Churches, may (where they are well known) be admitted into transient Communion, without a Letter of Recommendation from the Church they belong unto: But from those a Church hath no Knowledge of, a testimonial Letter is necessary, that a Church may not be imposed on by any loose or disorderly Persons. (2) Those whose Residence is removed, or Place of Abode is more convenient to be with another Congregation than that of which they are Members, are, upon their Request made to the Church whereof such are Members, to be dismissed,

and

and to have a Letter from that Church they are Members of, ſubſcribed by the Officers and Members, and directed to the Church that the Perſon is diſmiſſed unto; whereby the Party is diſcharged from his or her original Relation of particular Membership to that Church, and is transferred to the conſtant Communion, Watch and Care of the other Church: Such Perſons are to be received upon their Propoſal, according to the Credentials they bring; except the Church they apply unto, have a ſpecial Reaſon to defer or refuſe.

As it appears to be the Practice of Believers, in the Primitive Times, to give themſelves Members of particular Churches, *Acts* 2. 41. *Chap.* 5. 13, 14. it appears alſo that in the Apoſtles Days, there were many diſtinct and diſtant particular Churches, as 1 *Cor.* 1. 2. *Gal.* 1. 2. 1 *Cor.* 16. 1. *Phil.* 1. 1. which Churches are ſeveral Corporations of Men profeſſing Repentance from dead Works, and Faith in our Lord Jeſus Chriſt, and incorporated by mutual Conſent (as before mentioned) whoſe End is to glorify God by Obedience to his revealed Will, and to their own Edification in the Faith, and the good of others; ſo it is the Duty of Believers to give themſelves in particular Membership, in ſuch a particular Church as ſhall appear by the Word of God to be Orthodox in the fundamental Articles of the Chriſtian Religion, and to practice according to the Mind of Chriſt declared in the New Teſtament, in all Goſpel Inſtitutions and Worſhip.

From which Conſiderations, it appears the reaſonable Duty of every Believer to give himſelf a Member to ſuch an orderly Church, as is moſt conveniently ſituated (that is, meeting nigheſt the Place of his or her Reſidence) for which there are theſe apparent Reaſons. (1) For Men to give themſelves Members of a diſtant Church, when another of the ſame Faith and Goſpel-Order is nigher, is for ſuch a Perſon, to

put

put himself under a Necessity of neglecting the ordinary appointed Meetings of that Church, whereos he is Member, and whereof the particular Charge if given, *Heb.* 10. 25. that he might attend and wait in the Use of God's appointed Means, for his Edification by the Ministry of that Church. (2) Such puts himself under a wilful Necessity to neglect his Duty of Care over, and constant Communion with his Fellow Members, and wilfully deprives himself of their Care over him, Advice, christian Conversing, and brotherly loving Instructions and Counsels, that by the Blessing of God might increase his Knowledge, Grace and Comfort. (3) Such cannot be assistant to the Church in Discipline, Contribution, and the like Duties, nor cannot be taken Care of, and be assisted (without much unnecessary Trouble) by the Church, in case of Need. (4) Such a Practice tends directly to the Confusion of Churches, and all Church Order, and suits well with the Humour of noisy, lifeless, loose, or covetous niggardly Persons. (5) It is a way that the Church cannot find what useful Talents such Persons may have, to the Benefit of the Body of the Church. (6) It is casting great Contempt upon the nearer Church, in her Ministry and Order, and the like.

And here it is further to be considered, that as it is expedient for Persons to give themselves Members of such regular Churches, with which they may keep the most intimate Fellowship and Communion in all the Parts of Religious Worship. So it is highly reasonable that they, that are Members of such regular Churches, where the Word is purely preached, the Ordinances of the Gospel duly administered, and Gospel Discipline is impartially practised; should continue their Membership with such Church; altho' there be Weakness, Imperfection and Frailty, in the particular practical Acts thereof; which while the Affairs of the Church are managed by Men, even their holy Things

Things will have Iniquity as of old, *Exod.* 28. 38. it is therefore unreaſonable to diſmiſs any Member, from a Church that is near to any one's Reſidence, to a Church more remote, upon Diſguſt taken at the Management of ſome particular Caſe, wherewith ſuch is not well pleaſed, and for ſuch Cauſe demands Diſmiſſion; and it is unreaſonable alſo to grant a Diſmiſſion to ſuch a Member, who ſhould demand a Diſmiſſion in peremptory Manner, without giving a Reaſon for ſuch a Demand; in either of which Caſes, ſuch a Diſmiſſion is not to be granted. (1) Becauſe by ſo doing the greateſt Confuſion would be introduced: For one Member would thus be diſmiſſed to one diſtant Church, and another to another diſtant Church, and the other Churches doing the like, it can end in nothing leſs than the Confuſion of every Church. (2) The ſame Liberty that Members have, Paſtors, Miniſters, ruling Elders, and Deacons have alſo, whereby any Church may diſmiſs her Members until ſhe is unable to maintain Worſhip and Communion: For thoſe that reſide near, are become Members of a remote Body, and ſo unconcerned; and thoſe that are Members live remote and ſo under an impoſſibility to occupy their Place. (3) This in the Tendency of it, is to remove the Bounds of Churches, which is to conſiſt of ſuch Members, as can, with the utmoſt Conveniency, meet together in one Place, for both Worſhip and Government, 1 *Cor.* 11. 20. *Chap.* 14. 33. (4) This hath a Tendency to alter the Conſtitution of particular Churches, from being congregational Corporations, into the national or univerſal Notion of the Church; which univerſal Church we believe to be the myſtical Body of Jeſus Chriſt, which as ſuch is not the Seat of inſtituted Worſhip and Ordinances. Alſo it is not reaſonable to diſmiſs to the World at large, nor to diſmiſs a Member to a Church, with which the Church diſmiſſing, cannot hold Communion.

Of

Of the DUTIES *of* CHURCH-MEMBERS.

THE Members of Churches, owe all their Duties in a Way of Obedience to the Will of God revealed in his Word; and their Duties are to be performed, in Love to our Lord Jesus Christ, *John* 14. 15. who is the great Prophet, Priest and King of his Church, which he hath purchased with his own Blood, *Acts* 20. 28. *Rev.* 1. 5. 2 *Cor.* 5. 15 unto whom all Power in Heaven and Earth is given, *Math.* 28. 18. and is therefore our Lord and Law-giver, *Isai.* 33. 22. who alone is head of his Church, *Ephes.* 1. 22. his Person is to be honoured, and all his Commands are to be observed *Heb.* 1. 2. *John* 5. 23. all Worship is to be ascribed unto him, as God blessed for ever, *Rom.* 9. 5. all Church Members, therefore, are under the strictest Obligations to do and observe whatsoever Christ enjoineth on them, as mutual Duties towards one another.

The Officers of the Church, whom Christ hath appointed, are to be respected. (1) The Deacons of the Church (tho' they officiate but in the outward Concerns of the Church, as in the Section about Deacons is noted) if they are faithful, do purchase unto themselves a good Degree, 1 *Tim.* 3. 13. are therefore to be respected. (2) Ruling Elders also are to be respected, seeing they are fitted of God, and called by the Church to go before the Church, or to preside in Acts of Government and Rule, 1 *Tim.* 5. 17. (3) Ministers, who are the Stewards of the Mysteries of the Gospel, are in an eminent Manner to be regarded, as being the Ambassadors of Peace, 2 *Cor.* 5. 20. tho' they are not to hunt for it, as the Pharisees of old, *Math.* 23. 5, 6, 7. The Duties of

of Church Members, towards their Elders, Teachers, Ministers and Pastors, may be included in their (1) Praying for them, that God would open a Door of Utterance unto them, to unfold the Mysteries, *Eph*, 6. 18, 19, 20. (2) To obey them in the Lord, in whatsoever they admonish them, according to the Word of God, *Heb.* 13. 17, 22. (3) In following their Example and Footsteps, as far as warranted by the Word, 1 *Cor.* 4. 16. *Chap.* 11. 1. *Phil.* 3. 17. *Heb.* 13. 7. (4) In standing by them, in all their Tryals and Afflictions, and in defending them in all good Causes, as far as in them lies; in 2 *Tim.* 1. 15. those of *Asia* are blamed, for turning away, or not standing by the Apostle. (5) In not exposing their Persons for their Infirmities, as far as may be, considering the Prosperity of the Gospel much depends on their good Report, *Acts* 23. 5. (6) In contributing towards their Maintenance, that they may attend wholly on Teaching, and give themselves to the Ministry of the Word and to Prayer, *Acts* 6. 4. the Reason thereof is evident, by a threefold Law. (1) The Law of Nature, from whence the Apostle argues, 1 *Cor.* 9. 7—11. (2) The Levitical Law, 1 *Cor.* 9. 13. (3) The Gospel enjoineth and requireth the same, *Gal.* 6. 6. 1 *Cor.* 9. 14. Let these above-cited Places of Scripture be considered; with many other of like Importance, and the Nature and Tendency of the Work of the Ministry be well weighed, and it will be clear that it is a Duty required of God himself; and that not in a Way of Alms, as to the Poor, which is another standing Ordinance of Christ, but is to be performed in Love to Christ, and Obedience to his Laws, in order to support and carry the Interest of the Gospel. Yet this is not to be given to any one that may pretend to be a Minister, or thrust himself upon a Church, or to such as run without a Mission for filthy Lucres sake; but Churches ought to take a special Care who to call

call forth to the Work of the Ministry, according to the Rule of Instruction given by Inspiration of God, be they learned or unlearned as to human Learning, be they Rich or Poor, as to worldly Wealth.

The Liberality of the People (if they be able) should surmount the Necessity of the Minister, so as that he may exercise those Acts of Love and Hospitality, as is required of such, that therein he may be exemplary in good Works, *&c.* Moreover it is a Duty on all those that attend on their Ministry, to assist herein, *Gal.* 6. 6. and as People do sow, so shall they reap, *Gal.* 6. 7, and 8. vide *Confession of Faith*, *Chap.* 26. §. 10. When People neglect their Duty towards their Ministers, such Ministers must of Necessity neglect their Studies, and betake to other secular Employments to support themselves and Families, or be worse than Infidels; then such People must be great spiritual Losers in their Edification: Yet when and where a Church is not able to raise a comfortable Maintenance for to support their Minister, there it is not only lawful, but the Duty of such Ministers to labour with their Hands: For to leave such a Congregation destitute, to languish without the Ministry, would be very uncharitable, and smell very much of filthy Lucre; and to expect from a People, more than they are able, would be Oppression or Extortion.

Of the manifold DUTIES *of* CHRISTIANS, *especially to the* HOUSHOLD *of* FAITH.

SOME of them are these. (1) Love unfeigned and without Dissimulation, for all their Things ought to be done in Love, *John* 13. 34, 35. *Rom.* 12.

12. 9, 10. *Chap.* 13. 8, 9, 10. (2) To labour to keep the Unity of the Spirit in the Bond of Peace, *Ephes.* 4. 3. (3) Endeavour for the Edification, and spiritual Benefit of the whole Body, that they all may grow up to be a holy Temple in and for the Lord 1 *Cor.* 14. 12, 26. *Ephes.* 4. 12, 29. *Chap.* 2, 21, 22. (4) That they all watch over one another for Good, *Phil.* 2. 3, 4. (5) That they do pray with and for one another, *James* 5. 16. (6) That they neglect not the Assembling of themselves together, for the celebrating of divine Worship, and so promote one anothers spiritual Benefit, *Heb.* 10. 25. *Acts* 2. 42. (7) That they use all Means to keep the House of God in due Order and Cleanness, walking unoffensive towards one another, and all others, with conscientious Diligence, and so unanimously to contend for the Faith and Truth once delivered to the Saints, in the Purity thereof, according to the holy Scripture, *Psal.* 93. 5. *Zech.* 14. 20. 21. 1 *Cor.* 14. 33. 40. *Chap.* 11. 2.

Of Church Censures.

HAVING spoken of the gathering together of a particular Gospel Church, and its Officers, and the Rules whereby we are to be guided in choosing and ordaining of them, and of the Admission of Members, *&c.* it is meet to give a short View of a Church's Duties and Authority, in respect of Censures upon Offenders.

First, of Admonition.

(1) Admonition is a holy, tender and wise Endeavour, to convince a Brother, that hath offended in Matter of Fact, or else is fallen into a way, wherein to continue is like to be prejudicial to the Party him-

self or some others; where the Matter, whatever it be, and the Sinfulness thereof, with the aggravating Circumstances attending it, is to be charged on his Conscience, in the Sight of God, with due Application of the Word of God, which concerns his Condition; thereby leading him to his Duty and true Reformation. (2) Admonition is private by one or more of the Brethren, or more Publick by the whole Church. (1) When one Brother trespasses against another, the offended Brother is not to divulge the Offence, but to go in a gospel Way to the Offender, and to use his Endeavour to reclaim his Brother; and if he repents, the offended Brother ought to forgive him, *Matth.* 18. 15. *Luke* 17. 3. but if the offending Brother will not hear, then the offended Brother ought to take two or three other Brethren, and them such as may be most likely to gain upon the Offender; but if this Admonition also takes no Effect, it is to be brought before the Church, *Matth.* 18. 16, 17. (2) The Church when Matters come thus before them, shall admonish and endeavour to reclaim the Offender, in the Spirit of Meekness; and if the Brother that offended continues obstinate and impenitent, the Church is directed to exclude him, *Matth.* 18. 17.

(1) From whence it follows, every Church-Member has somewhat to do in his Place, *Heb.* 12. 15. (2) In case of private Offences it is preposterous to publish them, or acquaint the Church or the Elders thereof therewith, before the two lower Degrees of Admonition are duly accomplished, and the Offender has neglected to hear. (3) That when Matters are thus regularly brought to the Church, then private Proceedings may cease. (4) That when private Offences are brought to the Church without such proper private Proceedure, that the Church may and ought to refuse it, as not coming according to Gospel-Rule aforesaid, in *Matth.* 18. (5) But when those Things that begin in private are thus regularly brought

brought into the Church, they muſt be received and adjudged according to the ſaid Rule, *Mat.* 18. So that it may and doth oftentimes fall out, that thoſe Things that begin with private Admonition, do end in publick Excommunication.

Secondly, of Suſpenſion.

(1) A Suſpenſion may be, when the Church is informed that a Member hath acted amiſs, either in Matters of Faith or Practice, and not having ſatisfactory Proof whether the Information is true or falſe, and the Caſe requiring Time to enquire therein, it is expedient to ſuſpend ſuch a Perſon from Communion at the Lord's Table, until the Elders of the Church can make ſuitable Enquiry; as might be ſignified by the Law in the Caſe of Leproſy, *Lev.* 13th and 14th chapters.

(2) Suſpenſion is rather to be looked upon to be, when a Church doth debar a Member from Communion for ſome Irregularity that he may be guilty of, which yet doth not amount ſo high as to be ripe for the great Sentence of Excommunication; but that the Perſon (for ſuch Irregularity) ought to be debarred of the Privilege of ſpecial Communion and Exerciſe of Office, in order to his Humiliation, 2 *Theſſ.* 3. 6, 7, 10, 11, 14, 15. ſuch is not to be accounted as an Enemy, but to be exhorted as a Brother in Union tho' not in Communion; but if ſuch an one remain impenitent and incorrigible, the Church (after due waiting for his Reformation) is to proceed to Excommunication, *Math.* 18. 17. for that would be a not hearing the Church in the higheſt Degree.

Thirdly, of Excommunication.

Excommunication is a judicial Act or Cenſure of the Church, upon an Offender, by the Authority of Jeſus Chriſt, and by his Direction, delivered to his Church by himſelf or his Apoſtles, in the New Teſtament, which a Goſpel-Church ought to put in Practice, when Matters of Fact require, according

to gospel Rule; as first, when a Member (after all due Admonition) continues obstinate, and will hear no Reproof, *Mat.* 18. 17. *Secondly*, When a Member hath committed a gross Sin, which is directly against the moral Law, and being notorious and scandalous, and proved beyond Dispute, 1 *Cor.* 5. 4, 5. 1 *Tim.* 5. 24. 2 *Cor.* 10. 6. then a Church is immediately to proceed unto Censure (notwithstanding any present Signs of Conviction or Remorse) for the necessary Vindication of the Glory of God, the Vindication of the Church also, and their holy Profession: And to manifest their just Indignation and Abhorrence against such Wickedness, 1 *Cor.* 5. 1—13. *Thirdly*, When a Member is found to be erroneous, defective, or heretical in some fundamental Point, or to swerve from the right Faith, in the Principles of the Christian Religion, 1 *Tim.* 1. 19, 20.

The Manner of Proceeding unto this great and awful instituted Ordinance, is: The Church being gathered together; the Offender also having Notice to come to make his Answer and Defence (if he comes not, he aggravates his Offence by despising the Authority of Christ in his Church) the Body of the Church is to have Knowledge of the Offender's Crime fully, and the full Proof thereof as of plain Matter of Fact; and after mature deliberate Consideration, and consulting the Rules of Direction given in the Word of God (whether the Offender be present or absent) the Minister or Elder puts the Question to the whole Church, Whether they judge the Person guilty of such Crime now proved upon him, is worthy of the Censure of the Church for the same? to which the Members in general give their Judgment; which if it be in the Affirmative, then the Judgment of the Members in general being had, or the Majority of them, the Pastor, Minister, or Elder sums up the Sentence of the Church, opens the Nature of the Crime, with the suitableness of the

the Censure, according to Gospel Rule; and having thus proceeded, a proper Time is fixed to put the Sentence in Execution, at which Time the Pastor, Minister or Elder of the Church (as his Place and Duty requires) is to lay open the Heinousness of such a Sin, with all the aggravating Circumstances thereof, and shewing what an abominable Scandal such an Offender is become to Religion, what Dishonour it is to God, *&c.* applying the particular Places of Scripture that are proper to the Case, in order to charge the Offence home upon the Conscience of the Offender if present, that others also may fear; shewing also the awful Nature of this great Censure, and the main End thereof, for the Salvation and not the Destruction of the Soul, and with much Solemnity in the whole Society, calling upon God for his gracious Presence, and his Blessing upon this his Sacred Ordinance; that the great End thereof may be obtained. Still expressing the deep Sense the Church hath, of the Fall of this Brother, with the great Humiliation of the Church, and great Sorrow for, and Detestation of the Sin committed. The said Pastor, Minister, or Elder, in the Name of the Lord Jesus Christ, in the Presence of the Congregation, and by and with the Consent and according to the judicial Sentence of the Church, cuts off, and secludes such an Offender by Name, from the Union and Communion of the Church, because of his Offences: So that such a Person is not thenceforth to be looked on, deemed or accounted as a Brother or Member of such a Church, until God shall restore him again by Repentance.

Which Exclusion carries in it the full Sense of our Lord's Words, *Mat.* 18. 17. *Let him be unto thee as an Heathen Man and a Publican*; or of the Apostle, 1 *Cor.* 5. 5. *to deliver such an one to Satan*; which is an authoritative putting of such a Person out of the Communion of the Church, the Kingdom of Heaven;

into the World, the Kingdom of Satan, the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience, in order to his being humbled and broken under a Sight and Sense of his Sins, which is meant by the Destruction of the Flesh, and to the End that the Spirit may be saved in the Day of the Lord.

Amongst the many Disorders which Church-Members may be guilty of, and for the obstinate Continuance therein, a Church may and ought to use the Power that Christ hath given to exclude them from her Communion, that is one, which is when a Member doth seclude himself, and that not in any regular Way, but contrary to all Rule and Order: For when a Church-Member, by reason of some Offence he hath taken at the Church or some of the Members thereof, and hath not done his Duty according to the Rule of the Word, or else is a dying away in Religion, by one Means or another, as by the Love of the World, Change of Condition in Marriage, not having his expected Preferment in the Church, or the like, doth as it were excommunicate himself, the Church according to their Duty ought to use their Endeavours to reclaim such; which Endeavours, if they prove fruitless, and the Party obstinate, the Church ought not to acquiesce in his irregular Departure from them, as if all their Bonds of Relation and Duty were over, and no more was to be done, seeing the Party hath usurped the Power of the Keys to himself: The Church therefore must maintain the Power that Christ hath committed unto it, tho' it cannot hinder the inordinate and unruly Passions of such an one, if God leaves him to it. He will run away from the Church, renting himself schismatically off, breaking thro' all Order and Covenant Obligations, in Opposition to brotherly Endeavours to hinder him, and to stay him in his Place; the Church is to proceed judicially to turn the Key upon such a sinful

ſinful diſorderly Departer; and publickly to declare, that as ſuch an one by Name hath been guilty of ſuch a Thing (naming his Diſorders) he is no longer in their Communion, nor under their Watch and Care, &c. and that ſuch a Perſon is not to return to their Communion, until he hath given Satisfaction to the Church, *Rom.* 16. 17. Such a Separation or Departure is very ſinful, for theſe and the like Reaſons. (1) Becauſe the Church is a Corporation privileged with Laws and Rules for Admittance and Dimittance, which ought to be obſerved, *Matt.* 18. *Rom.* 12. 4, 5. (2) Such a Departure is rude and indecent, therefore diſhonourable, 1 *Cor.* 14. 40. (3) Becauſe if Members may take this Liberty, all the Officers of the Church, Miniſters, Ruling Elders and Deacons may take the ſame Liberty, which would ſoon un-church any Church, or at leaſt be deſtructive to its Beauty, Comfort and Edification, *John* 6. 67. (4) All Members do covenant the contrary, *Iſai.* 44. 5. and therefore it is a Breach of Covenant, which is a black Character, 2 *Tim.* 3. 3. (5) It deſtroys totally the Relation between Elders and People, which God hath ordained, *Matt.* 9. 36. (6) It is an Uſurping of the Keys, or rather ſtealing of them, *Amos* 6. 13. (7) It is Schiſm: If there is ſuch a Thing in the World, it is of particular Churches, 1 *Cor.* 11. 18. Ch. 12. 25. (8) It is a high Contempt of Chriſt in the Government of his Church, *Jude* 18. 19. 2 *Pet.* 2. 10. 11. (9) It is to break the Staff of Beauty [*Covenant*] and of Bands and Brotherhood too, *Zech.* 11. 10, 14. (10) It argues either ſome great undiſcovered Guilt lying on the Party, or ſome By-Ends in his firſt ſeeking Admiſſion into ſuch a Church. All which put together, it declares the great Unity of a congregational Goſpel-Church, and the Sinfulneſs of ſuch diſorderly Perſons in breaking off without a juſt Cauſe: But if any Church becomes heretical in Principles, or idolatrous

latrous in Worship, or immoral in Life, it is lawful for Persons, after they have discharged their Conscience and Duty in Reproving and bearing Witness against such gross Defections, to depart, 2 *Cor.* 6. 17, 18.

Other Disorders and Causes of Discords in Churches are these, and many of the like; (1) When Members of Churches, by their Ignorance of the Rules of Discipline and right Government of the Church of Christ, do not act according to their Duty; particularly when that Rule, *Mat.* 18. 15, 16. is not observed; and that is, either (1) When offended Members, instead of going to the Offender, to tell him his Fault, will be divulging it disorderly to others whether Members or Nonmembers. (2) When offended Members instead of acting according to the said Rule, do conceal the Matter from the Offender and every body else, least they should be looked upon as contentious Persons: and thereby they suffer Sin upon their Brother, and are become guilty of other Men's Sins, and thereby they suffer the Name of God, their holy Profession, and the Church, to lie under a Reproach by their Neglect; either of which Ways is very sinful, as being contrary to the express Rule given by our Lord Christ; and such ought (as being thereby become Offenders themselves) to be in a Gospel-Way dealt with.

(2) When an Elder or a Church do know that some of the Members are immoral and scandalous in Life, or heretical in Matters of Faith and Judgment, and yet bear with them, or connive at them.

(3) When Members of Churches take Liberty to go to hear to other Places, when the Church is assembled to worship God, which is directly contrary to *Heb.* 10. 25. and is no less than breaking Covenant with the Church they belong unto, and may soon dissolve and unchurch any particular Church; for, by the same Rule that one Member takes such Liberty,

berty, another may, yea, all the Members may untill their Aſſembling entirely ceaſe. And moreover it is caſting great Contempt on the Miniſtry of ſuch a Church, and may cauſe others to be diſaffected to the Doctrine taught in ſuch, tho' ſound and orthodox. Yet no Reſtraint ought to be laid on Members going to hear at other Places, where ſound Doctrine is taught, at other Times.

(4) When Members take Liberty to go to hear Men that are corrupt in Doctrine, and ſo ſuck in ſome unſound Notions of Religion, and endeavour to corrupt others with what they have imbibed themſelves. And alas! how many in our unhappy Days are corrupted with *Arminianiſm*, *Socinianiſm*, and what not? Such cauſe Trouble and great Diſorders.

(5) Another Diſorder that may cauſe Diſcord, is, when Members are received with out the general and unanimous Conſent of the Church; or when any are admitted, with whoſe Confeſſion or Life and Converſation, the Generality of the Members are not ſatisfied: Or when Elders and Miniſters or Leaders of the Church, are remiſs and careleſs in the Reception of Members,

(6) When a Church ſhall receive a Charge againſt a Member (it being an Offence given by one Brother to another Brother) before an orderly Procedure has been made by the offended Brother, according to the Rule, *Matth.* 18.

(7) When Judgment paſſes with Partiality, or ſome are connived at out of Favour or Affection, and others cenſured out of Envy or without due Conviction. *Levi* was not to know his Father, Mother or Children in Judgment, *Deut.* 33. 8.

(8) When the Charges of a Church are not equally born by the Members according to their ſeveral Abilities, but ſome are burthened when others do little or nothing.

(9) When

(9) When Accusations are received against an Elder, contrary to the Rule, 1 *Tim.* 5. 16. which requires two or three Witnesses as to Matter of Fact.

(10) When any Member shall divulge to Persons not of the Congregation, nor concerned in those Matters what is done in the Church-Meetings: The Church in this respect, as well as in others, is to be a Garden enclosed, a Spring shut up, a Fountain sealed, *Cant.* 4. 12. This often occasions great Grief and Trouble, and therefore such disorderly Persons should be detected. Is it not a Shame to any to divulge the Secrets of a Family? but far greater Shame do such Persons expose themselves unto.

(11) When Days of Prayer, Fasting or Thanksgiving, or Days of Discipline appointed by the Church, are not carefully observed and kept.

In all these and many other Things of like Nature, the Members of particular Churches, ought to give all Diligence to walk worthy of their Vocation, and according to the Rule and Direction of the Word of God, that Disorders may be prevented, and that Church Communion may be maintain'd in Peace and Purity, to the Edifying of the Body of the Church of Christ in Love.

Of the COMMUNION *of* CHURCHES.

EVERY particular congregational Church incorporated by and according to the Institution of Christ in the Gospel, and duly organized according to the Pattern of the primitive Churches, hath sufficient Power from Christ to call and ordain its own Officers; so that no Man or Set of Men have Authority to chuse Officers for them, or impose any Officers

Officers on them, without their previous Knowledge and voluntary Consent, *Acts* 6. 3. Deacons are to be chosen by the Multitude, *Acts* 14. 23. Elders were ordained in every Church by Election or Suffrage of the Church; and every particular Church, as such, assembled with her proper Elders, hath sufficient Power to receive Members, *Acts* 2. 41. *Rom.* 14. 7. And in the Exercise of any Acts of Discipline, such a Church being convened with her own Officers or Elders in the Name of Christ may act according to Gospel-Rule in any Case, even to excommunicate such Members as are found to be obstinate in Disorders, or heretical in Principles, after due Admonition; or such as are guilty of gross and scandalous Immoralities in Conversation, *&c.* independent on any other Church-Power superior to itself, or higher Judicatory lodged in any Man or any Set of Men, by any Institution of Christ: And therefore the Elders of a Church, meeting in the Absence of the Members, or convened with the Elders of other Churches, are not entrusted with a Power to act for a Church in Admission of Members, Ordination, or Censures, *&c.* and it is the Duty of such a Church to admonish any of her Members or Officers, their Teacher or Pastor, *Col.* 4. 17. and exclude any too, when their Crimes require, according to the Rule of the Gospel.

And such particular congregational Churches, constituted and organized acccording to the Mind of Christ revealed in the New Testament, are all equal in Power and Dignity, and we read of no Disparity between them, or Subordination among them, that should make a Difference between the Acts of their mutual Communion, so as the Acts of one Church should be Acts of Authority, and the Acts of others should be Acts of Obedience or Subjection, altho' they may vastly differ in Gifts, Abilities and Usefulness.

Such particular distinct Churches, agreeing in Gospel-Doctrine and Practice, may and ought to maintain Communion together in many Duties, which may tend to the mutual Benefit and Edification of the Whole: and thereby one Church that hath Plenty of Gifts, may and ought, if possible, to supply another that lacketh, *Cant.* 8. 8. they may have mutual Giving and Receiving *Phil.* 4. 15. and mutual Translation, Recommendation or Dismission of Members from one Church to another as Occasion may require. It is to be noted, that Persons called to Office are not to be dismissed as Officers, but as Members; tho' another Church may call such to the same Office again.

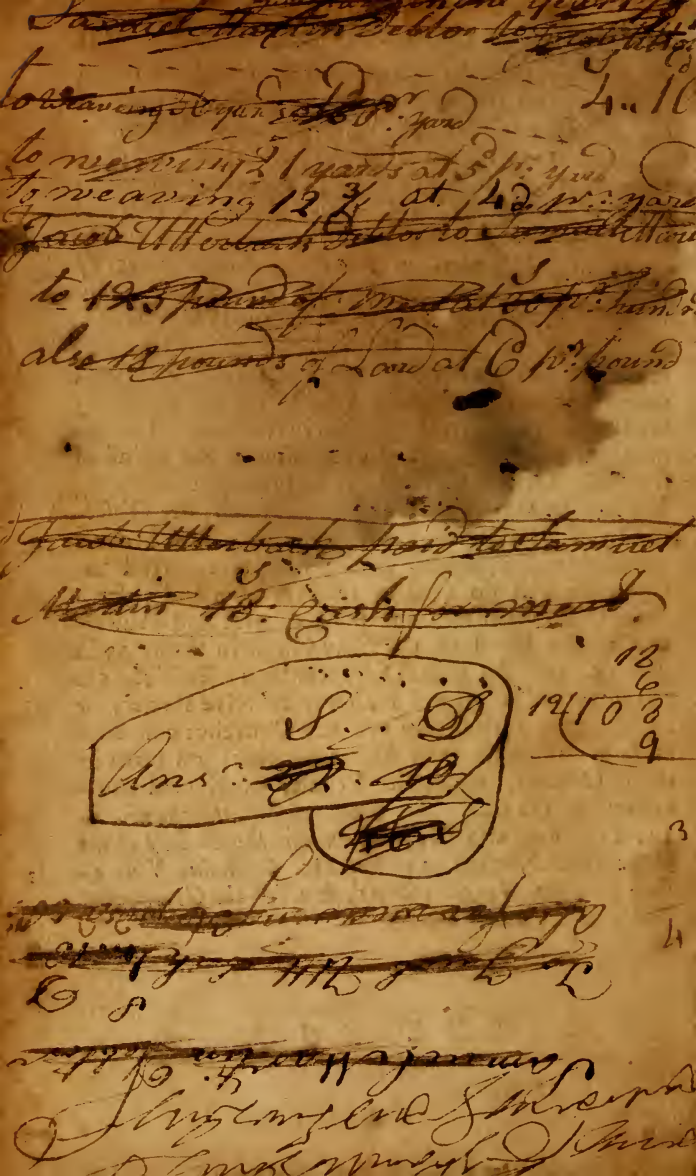
By Virtue also of such Communion, the Members of one such Church may, where they are known, occasionally partake at the Lord's Table with a Sister-Church. Yet notwithstanding such Communion of Churches, by voluntary Content and Confederation the Officers of one particular Church may not Act as Officers in another Church, in any Act of Government, without a particular Call thereunto from the other Church where they occasionally come.

It is expedient that particular Churches, constituted in the Way and Manner, and for the Ends declared in the former Part of this Narrative (when they are planted by the Providence of God, so as they may have Opportunity and Advantage so to do) should by their mutual Agreement appoint proper Times and Places, to meet by their respective Messengers or Delegates, to consider of such Things as may be for the common Benefit of all such Churches, for their Peace, Prosperity, and mutual Edification, and what may be for the Furtherance of the Gospel, and the Interest of Christ in the World.

And forasmuch as it falls out many times that particular Churches have to do with doubtful and difficult Matters, or Differences in Point of Doctrine or Administration

Administration (like the Church of *Antioch* of old wherein either the Churches in general are concerned, or any one Church, in their Peace, Union or Edification; or any Member or Members of a Church are injured, in or by any Proceeding in Censures not agreeable to Gospel-Rule and Order; it is according to the Mind of Christ, that many Churches holding Communion together, should meet by their Messengers and Delegates to consider of, and to give Advice in or about such Matters in Difference; and their Sentiments to be reported to all the Churches concerned: And such Messengers and Delegates, convened in the Name of Christ, by the voluntary Consent of the several Churches in such mutual Communion, may declare and determine of the Mind of the Holy Ghost, revealed in Scripture, concerning Things in Difference; and may decree the Observation of Things that are true and necessary, because revealed and appointed in the Scripture. And the Churches will do well to receive, own and observe such Determinations, on the Evidence and Authority of the Mind of the Holy Ghost in them, as in *Acts* 15. 29. Yet such Delegates thus assembled, are not intrusted or armed with any coercive Power, or any superior Jurisdiction over the Churches concerned so as to impose their Determinations on them or their Officers, under the Penalty of Excommunication, or the like. See the *Confession, Chap.* 26. §. 14, 15. See also Dr. *Owen on the Nature of the Gospel Church*, chap. 11. and Dr. *Goodwin*, Vol. 4. Bo. 5. chap. 8, 9, 10, 11, *&c. of the Government of the Churches of Christ.*

THE END.



Shall wisdom cry aloud
& not her speech be heard
thee voice of gods Eternal Son
Deserves no regard
Twas his chief Delight
his Everlasting Son
before the first of all his works
Creation was began

Jacob Utterback
his Book 1782

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I See We adore eternal name
And Humbly own to Thee
How Feeble is our mortal Frame
What dying Worms are We!
Our Wasting lives grow Shorter Still
As months And days increase
And every beating pulse We tell
Leaves but the number less
The year rolls round and Steals away
The breath that First it gave
Whate'er We do Where'er We be
We're Traveling to the grave!
Dangers Stand Thick Thro' All the ground
To push us to the tomb
And Fierce diseases Wait around
To hurry mortals home
Good God! on What a Slender thread
Hang everlasting things
Th' eternal States of All the dead

Eternal joy or Endless Woe
attend on every breath
and yet How Unconcerned We go
Upon the brink of death
Waken O Lord our drowsy Sence
To Walk this dangerous road
And if our Souls be Hurried hence
May they be Found With God

Simeon Utterback his
hand Writing Pray
in the
my hand and
Swan

Shall wisdom Cry Aloud
And her Speech be heard

Thus Saith the wisdom of th
Blessed is the man that hears my w
Watching daily at my gates
And Attending at the posts of my doors
For whoso findeth me findeth life
And shall obtain favour of the Lord
But he that sinneth against me wrongeth his own soul
All they that hate me love death

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